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# HENRY BRADSHAW SOCIETY

Founded in the Year of Our Lord 1890

for the editing of Rare Liturgical Texts.



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HARRISON AND SONS, ST. MARTIN'S LANE,

PRINTERS IN ORDINARY TO HER MAJESTY.



УВАЖАЊИ ОБОЈАТ?

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THE  
ROSSLYN MISSAL

*AN IRISH MANUSCRIPT IN THE ADVOCATES LIBRARY  
EDINBURGH.*

EDITED BY

HUGH JACKSON LAWLOR, D.D.,

*Professor of Ecclesiastical History in the University of Dublin, and Examining  
Chaplain to the Bishop of Edinburgh.*

**London.**

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**1899.**

**LONDON :**  
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## INTRODUCTION.

THE mass book, which is now printed for the first time, was named by the late Bishop A. P. Forbes,<sup>1</sup> 'in the absence of any more suitable appellation,' the ROSSLYN MISSAL. The title can scarcely be regarded as happily chosen. It suggests a connexion, which did not exist, with the fifteenth century Collegiate Church of St. Matthew, widely known as 'Rosslyn Chapel,' or with its predecessor, the ruins of which remain hard by: and the only claim of our missal to bear it is the fact that it once rested in the library of the Sinclairs at Rosslyn Castle. It might perhaps have been considered, that it was for probably at least an equal period in the Balfour collection at Denmyln, and that since then it has been for a very much longer time in the Advocates' Library, Edinburgh. But though exception may be taken to the name, it has been so generally accepted by recent scholars that confusion would result from the adoption of a new one in its place, and accordingly it appears (under protest) on our title-page.

Still less apt was the name by which the book was known in the seventeenth and eighteenth centuries to the few scholars who were aware of its existence, *Missale* or *Liturgia Sancti Columbani Abbatis*. This designation, I have little doubt, was due to Sir James Balfour, by whose direction it was inscribed on a fly-leaf of the manuscript about the year 1630. As to its meaning, it may perhaps suffice to say that, the names Columbanus and Columba being interchangeable,<sup>2</sup> the former was frequently used in Balfour's day for the Irish Apostle of the

<sup>1</sup> *Liber Ecclesie Beati Terrenani de Arbuthnott*, Burntisland, 1864, p. xxxvii.

<sup>2</sup> Reeves' *Adamnan's Life of St. Columba* (Irish Archaeological and Celtic Society), Dublin, 1857, p. 6, note h. Olden, *Church of Ireland*, p. 76.

Picts.<sup>1</sup> His contemporary, fellow-countryman and perhaps friend, Thomas Dempster,<sup>2</sup> went so far as to transfer to St. Columbanus the founder of Bobbio what Notker had written of St. Columba the founder of Iona, and is duly castigated by Ussher therefor.<sup>3</sup> With this dual personage, Columba or Columbanus of Iona and Bobbio, Balfour probably intended to connect our missal when he named it 'Liturgia S<sup>ti</sup> Columbani Abatis (*sic*).<sup>4</sup> Very possibly he had nothing to warrant him in doing so beyond the fact that it is written in an Irish hand.

### *Description.*

The Rosslyn Missal (Advocates' Library, Edinburgh, MS. 18. 5. 19: formerly A. 6. 12) is a small quarto manuscript written on vellum in an Irish hand which may be assigned, with the hesitation usual in such cases,<sup>4</sup> to the end of the thirteenth or to the fourteenth century. It consists of fourteen gatherings, unsigned: the succession of the sheets of each gathering being indicated by the letters *a, b, c*, etc., written *primâ manu* in the upper or lower corners of the rectos of the first few leaves (see Plate II).<sup>5</sup> Most of these letters have, however, disappeared, having probably been cut away by the binder. The pages at present measure 18 centimetres by 13 centimetres, but they were originally considerably larger.

The punctuation marks most frequently used by the scribe

<sup>1</sup> Ussher, *Antiquitates*, cap. xv (*Works*, vi. 229). So we have 'the feest of saynt Colūbane' under June 9 in the *Martiloge in Englysshe* (Ed. Procter and Dewick, 1893, p. 91).

<sup>2</sup> His *Historia Ecclesiastica Gentis Scotorum* was published in 19 books in 1627, and reprinted for the Bannatyne Club in 1829.

<sup>3</sup> Ussher, *ubi sup.*

<sup>4</sup> Thompson, *Greek and Latin Palaeography*, London, 1893, p. 236 *sq.*

<sup>5</sup> These letters still remain on the following leaves: ff. 4 (*d*), 14 (*d*), 15 (*e*), 22 (*b*), 23 (*c*), 24 (*d*), 25 (*e*—these four in rubric), 43 (*a*), 44 (*b*), 45 (*c*), 47 (*e*), 54 (*b*), 55 (*c*), 56 (*d*), 63 (*a*), 64 (*b*), 65 (*c*), 73 (*a*), 74 (*b*), 81 (*e*), 93 (*e*): to which we may perhaps add f. 103 (*c*) but the existence of the letter is here doubtful. These instances are sufficiently numerous to determine the purpose of the letters. The letters *a, b, c, d, e, f* are similarly used to number the sheets of a gathering (xii: see below p. 157, note), in the C.C.C.O. Missal (Warren's edition, p. 139.)



will be found on the facsimile plates. They are employed very capriciously. A sign resembling an inverted semi-colon (Plate I. l. 7 from end) is usually nearly equivalent to a comma. Another, having some likeness to our semi-colon (Plate II. l. 6 from end), has the value of a full stop or colon. It is often placed after words which introduce a quotation in the oratio recta. The single point is found in place of either of the foregoing, but sometimes it is inserted where there is no break in the sense and where it therefore appears to be quite unmeaning. At other times it is used merely as a sign of abbreviation. A question is indicated by a mark (see Plate I. l. 11) placed over its first word, or at the end, or in both places. Another mark, not always readily distinguished from the last, is frequently found in the epistles (Plate I. ll. 1, 5; Plate II. l. 7 from end) and now and then in the gospels. Without venturing upon a theory as to its meaning we may in future references to it call it an 'inflection mark.' Once or twice in the Canon, another punctuation mark is found, consisting of a point followed by a comma (.,). The hyphen is freely used (*e.g.* Plate II. ll. 4, 5 from end). Such words as *et*, *ut*, and the prepositions are frequently written as if they were part of the following words (Plate I. l. 6, 'desabaa').

The arrangement of the gatherings may be indicated as follows, the letters denoting the gatherings, the superscribed figures the number of leaves in each.

- I. TEMPORALE (+ *Missa de Inuentione S. Crucis* and *Praefationes*):  $a\ b\ c^{10}\ d^{12}\ e\ f\ g^{10}\ h^4$ .
- II. SANCTORALE:  $i\ j\ k^{12}$ .
- III. CANON:  $l^5$  ( $l\ 1$  without conjugate).
- IV. MISSAE VOTIVAE:  $m^{10}\ n^8$ .

It will be observed that the book is divided into four distinct parts, much on the same principle as the *Liber Eveshamensis*.<sup>1</sup>

<sup>1</sup> *Officium Ecclesiasticum Abbatum secundum usum Eveshamensis Monasterii*, ed. H. A. Wilson (Henry Bradshaw Society, vol. vi). London, 1893, p. x. sq.

The number of lines of writing in each page is in the first part 22, with the exception of f. 31, which has but 21, and ff. 43-51, which have 23. In the second part gatherings *i k* have 24 (except f. 112, which has 23), gathering *j* 23. The third part has 20 throughout. The fourth part has 21 in f. 118, 20 in ff. 119-127, 22 in ff. 128-132r., 23 in ff. 132v.-135. The portion of the pages occupied by the writing measures about 14 or 14.5 cent.  $\times$  8.5 cent. in the first and second parts. In the third and fourth parts the measurement is somewhat greater—15.5 (except gathering *m* : 14.5)  $\times$  10.

There is evidently a lacuna at the beginning of the Temporale, probably of one gathering,<sup>1</sup> and apparently also at the end of the volume.<sup>2</sup> But the loss through mutilation seems to be greater than is evident at first sight. The manuscript appears at one time to have contained a pretty full Commune Sanctorum, witness to the existence of which still remains in a large number of places in the Sanctorale in which only the cues of the choral parts and lessons are given,<sup>3</sup> and in two of which there are explicit directions that the full text was to be sought elsewhere,<sup>4</sup> though it does not now appear in the manuscript. The Commune Sanctorum seems to have preceded the Sanctorale.

It must here be mentioned, as somewhat militating against the soundness of this conclusion, that our missal is a mere excerpt from a larger book. This is evident from the fact that the masses for the Vigils of St. Andrew and St. Matthew, and apparently also the services for the Vigil of Whitsunday and the Benedictio Cerei and Benedictio Fontis on Easter Even are implied by rubrics and titles in various places,<sup>5</sup> though these offices do not, and never did, form part of the missal.

<sup>1</sup> See note on p. 3, l. 3.

<sup>2</sup> See note on p. 95, l. 11.

<sup>3</sup> P. 46, ll. 3, 12, 18; p. 47, ll. 17, 32, 38; p. 52, l. 30 *sq.*; p. 53, l. 18; p. 57, ll. 8, 14; p. 61, l. 13; p. 62, l. 5; p. 68, l. 25; p. 71, ll. 2, 33. See the notes on these passages.

<sup>4</sup> See p. 47, l. 38; p. 53, l. 18, and notes.

<sup>5</sup> See notes on p. 33, l. 10; p. 34, l. 34; p. 41, l. 2; p. 46, l. 2; p. 68, l. 14.



It may perhaps be thought likely that among the parts of his exemplar omitted by our scribe was the Common of Saints. But on the other hand the number of implied references to the Common is so great, that it is scarcely credible that this could have been the case. And it may perhaps be added, that with so meagre a Proper a Common would have been almost a necessity, if the book were to be of practical service.

The present arrangement of the volume is probably in part<sup>1</sup> due to the binder: and it is apparently different from that which the scribe intended. It seems to be the habit of the copyist to represent by cues only such portions of the masses as had been written in full in a *previous* part of the missal. Now in the Missae Votivae the complete text of the introits, grails, commons and lessons is always given. But in more than one instance we have in the Sanctorale, and once apparently in the Temporale, only the first words of forms of which the remainder is to be sought in what is now the fourth part of the missal.<sup>2</sup> The present fourth part would therefore seem originally to have preceded the present first part. This inference is borne out by an inspection of the manuscript. As we pass from the Sanctorale to the Canon we are conscious of a considerable difference in the character of the script—not sufficient, indeed, to point to a change of hand, but enough to suggest want of continuity of work. There is no such contrast between the writing of the latter part of the Canon and the Votive Masses. And again, the last pages of the Masses for the Dead agree more closely in script with those of the earliest remaining pages of the Temporale than do the last of the Sanctorale and the first of the Canon (ff. 112, 113) with each other. For these reasons we conclude that the original order of the parts of the manuscript may have been: I. Canon (gathering *l*). II. Votive Masses (*m n*). [III. Common of Saints]. IV.

<sup>1</sup> Only in part, for the recto of fo. 1 has unmistakable marks of having been an outside page before binding.

<sup>2</sup> See p. 33, l. 8; p. 63, ll. 3, 5, 18, 25; p. 66, l. 22; p. 67, l. 4, with notes.



Proper of Time (*a b c d e f g h*). V. Proper of Saints (*i j k*). This, it will be seen, agrees with the arrangement of the Corpus Christi College Oxford Missal, except as to the position of the Common of Saints.

This appears to be the proper place to mention that in the exemplar, or at least in an ancestor, of our manuscript the Canon appears to have been combined with the Mass of the Holy Trinity,<sup>1</sup> the proper Prefaces to have been given with the masses to which they severally belonged,<sup>2</sup> and the Votive Masses differently arranged.<sup>3</sup>

### *Place of Writing.*

Evidence as to the provenance of the manuscript is disappointingly meagre. But such as it is it must now be laid before the reader. We are obliged to take as our starting-point a hypothesis, which cannot be regarded as certainly correct, but which reasons to be given hereafter may show to be at least fairly probable—that the Church for which the Rosslyn Missal was written claimed to be the burial place of St. Patrick.<sup>4</sup> Unfortunately, however, the place of the Saint's burial has been for many centuries, and still is, a matter of controversy. Armagh, Downpatrick and Saul—not to speak of Glastonbury—have claimed the honour. Bishop Reeves<sup>5</sup> argued with much learning for Downpatrick, Dr. Olden,<sup>6</sup> apparently with more reason, and in the light of evidence unknown to the former writer, for Armagh. Happily we need not enter the lists. Our task is not to decide where St. Patrick was buried, but to determine what Church, at the time at which our manuscript was written, was likely to have made the claim for itself; and if this prove to be the case with more than one, to notice the phenomena of the missal which may serve to indicate

<sup>1</sup> See notes on p. 73, l. 16; p. 78, ll. 2, 23.

<sup>2</sup> See note on p. 44, l. 18.

<sup>3</sup> See note on p. 81, l. 32; p. 82, l. 15.

<sup>4</sup> Note on p. 84, ll. 9, 12.

<sup>5</sup> *Antiquities of Down, Connor, and Dromore*, p. 223 *sqq.*

<sup>6</sup> *Proceedings of the Royal Irish Academy*, 3rd ser. vol. ii. p. 655 *sqq.*

to which of the rivals it belonged. We may confine ourselves to Armagh, Downpatrick and its near neighbour Saul.

And first as to Armagh. It is certain that as late as the first half of the twelfth century a claim was made on its behalf. St. Bernard<sup>1</sup> tells us that Armagh was 'sedes illa in qua et uiuens praefuit et mortuus requiescit.' The testimony of Bernard of course reduces itself to that of his friend St. Malachy, who ruled the diocese of Armagh from 1134 till 1136. But after this date there seems to be no evidence that any of the ecclesiastical authorities of Armagh professed that St. Patrick was buried in their city. William of Newbridge indeed says fifty years later<sup>2</sup>: 'Ardmachia ubi esse dicitur prima sedes Hiberniae, propter honorem beati Patricii atque aliorum indigenarum sanctorum, quorum ibidem sacrae reliquiae requiescunt.' The sentence is not perhaps altogether free from ambiguity.<sup>3</sup> But in any case William speaks as an outsider. On the other hand Jocelin, whose *Life of St. Patrick* was published about the year 1183,<sup>4</sup> is most emphatic that Down was the resting place of the Saint,<sup>5</sup> writing, as we may suspect, not without reference to assertions that had been made on behalf of the metropolitan see. Now Jocelin's *Life*, it should be carefully noted, was written by the command of Thomas Archbishop of Armagh (*i.e.* Thomas O'Connor,<sup>7</sup> the sixth successor of Malachy O'Morgair) and Malachy<sup>8</sup> Bishop of Down.<sup>9</sup> And a century later (as the Irish

<sup>1</sup> *Vita S. Malachiae*, cap. 10 (Migne *P.L.* clxxxii. 1086.) See also cap. 29 (col. 1111.)

<sup>2</sup> *De rebus Angliae*, iii. 9.

<sup>3</sup> 'Propter honorem S. Patricii' may mean merely 'on account of the honour due to St. Patrick (its first bishop),' the antecedent of 'quorum' being 'aliorum,' etc.

<sup>4</sup> Ussher, *Britannicarum Eccl. Antiquitates*, cap. xvii (*Works*, vi. p. 372); Reeves, *Antiquities*, p. 228.

<sup>5</sup> See his *Vita Patricii*, 164, 171 (*AA. SS. Boll.*, Mart. t. ii. pp. 578 F, 580 B.)

<sup>7</sup> Tomaltach (Toirdhelbhach) O'Concubhair was Archbishop A.D. 1181-1201 (*Annals of Loch Cé*, Rolls Edition, 1871, vol. i. pp. 163, 219.)

<sup>8</sup> This Malachy (to be distinguished from his more eminent predecessor just mentioned, who was Archbishop of Armagh, A.D. 1134-1136, and Bishop of Down, A.D. 1136-1148) was Bishop A.D. 1176-1201.

<sup>9</sup> *Vita S. Patricii*, Prologus, p. 540 D.



Annalists<sup>1</sup> significantly inform us under the year 1293), probably within a few years of the date of our missal, Nicholas Mac Maelisa, Archbishop of Armagh, 'the most godly and devout ecclesiastic of his time in Ireland' discovered, disinterred, and enshrined the remains of St. Patrick, along with those of St. Columba and St. Brigid, not at Armagh, but at Saul.<sup>2</sup> We might call a later witness,<sup>3</sup> but it is needless. When such things as these happened we are surely warranted in the inference that if not by Thomas O'Connor, at least by Nicholas Mac Maelisa, the pretence that the Primates of Armagh were the guardians of the body of the Apostle of Ireland was given up.

But indeed that our missal did not belong to Armagh seems clear enough from internal evidence. The manuscript supplies two masses both of which are headed *Pro episcopo*.<sup>4</sup> It would be surprising, in a missal which is but an excerpt from a larger book, if these two masses were mere alternatives.<sup>5</sup> And in fact they are not. The second is really a mass for an archbishop. There is thus a mass *pro archiepiscopo* in addition to that *pro episcopo*. This suits the case of Downpatrick or Saul, both of them in the diocese of Down, which formed part of the Province of Armagh; but it is scarcely conceivable at Armagh, the archiepiscopal city.

Armagh being excluded, we have therefore to decide between Saul and Downpatrick.

External evidence does not help us much. But it is worth while to consider—for whatever it may count—the comparative unlikelihood that we have in our hands a service-book from the poor and struggling house at Saul rather than from its important

<sup>1</sup> *Four Masters, Annals of Loch Cé, Annals of Ulster.*

<sup>2</sup> Mr. O'Lavery, indeed, is disposed to identify this Saul with the Sabhall at Armagh (see Reeves, *Antiquities*, p. 220 *sq.*), and thinks that the reference is to stray relics, not to the bodies of the saints. *Dioceses of Down and Connor*, vol. i. p. 235. This, however, is but a convenient way out of a difficulty, and is opposed to the evidence. The Saul in question was near the sea. See the Book of Armagh, f. 15b.2. (Stokes, *Tripartite Life*, vol. ii. p. 332.)

<sup>3</sup> Primate Mey (A.D. 1451): *Reg. Mey* iii. p. 357, quoted by Reeves, *Antiquities* p. 229.

<sup>4</sup> Page 84 *sq.*

<sup>5</sup> Compare note on p. 89, l. 16.

and wealthy neighbour and rival. The monastery at Saul, if I read the records correctly,<sup>1</sup> would seem to have had a precarious existence from 1170 till 1293; and, though the invention of the Three Patrons in the latter year seems to some extent to have revived it, the house was never again affluent or powerful.<sup>2</sup>

We stand perhaps on firmer ground when we turn once more to internal evidence. But in order to make its import clear, it is necessary to relate in some detail the history of Down Cathedral for some eight or ten years. In the third quarter of the twelfth century this Church was presided over by a chapter of secular canons, its dedication was to the Holy Trinity, and an image of the Trinity stood over its high altar.<sup>3</sup> In 1177 John de Courcey invaded Ulster, and in the same year captured the city of Down, as it was then called. Henceforth it was his headquarters. Immediately afterwards he made extensive ecclesiastical changes in the district of which it was the centre,<sup>4</sup> and a few years later he turned his attention to the Cathedral Church. The old tradition that this Church was the last resting place of St. Patrick (which had no doubt slumbered during the episcopate of Malachy O'Morgair, 1136-1148) was revived. The Cathedral received a fresh dedication to St. Patrick; Jocelin was employed to write a life of the saint, in which it was set forth that he was buried at Down; and the image of the Holy Trinity was dis-

<sup>1</sup> In 1170 the Abbat and convent were driven out and deprived of all their property (*Four Masters, Ann. Ult.*) We hear nothing of Saul from the Annalists between this date and the invention mentioned in the text, which may well have been an attempt to recover its former fame and fortune. The only recorded events in its history between 1170 and 1293 will be mentioned below (p. xxii. note <sup>2</sup>).

<sup>2</sup> In 1296 the Abbat and monks inform the King that their property had been alienated 'in diminucionem elemosinarum et dispersionem canonicorum. (Prynne, *Records*, iii. p. 688, quoted by Reeves, *Antiquities*, p. 40). In 1306 it is not thought worthy of mention among the Religious Houses in the Taxation of Down, Connor, and Dromore (Reeves *loc. cit.*).

<sup>3</sup> The documents on which the statements in this and some of the following sentences are founded have been collected by Reeves, *Antiquities of Down, Connor, and Dromore*, pp. 174 *sq.*, 229.

<sup>4</sup> As, for instance, at Neddram in 1178 (Reeves, *Antiquities*, p. 190 *sqq.*)



placed in favour of one of the new patron of the Church. After an interval of some three years (1183)<sup>1</sup> the bishop, Malachy, saw a vision in which the grave, hitherto unknown, of St. Patrick, St. Brigid and St. Columba was pointed out to him. The three bodies were duly discovered lying side by side, and were translated with great pomp into a more suitable part of the edifice. From that time onwards the unvarying Anglo-Norman tradition, which has since become the popular belief, was that St. Patrick rested in Down Cathedral. And from the same period dates the modern name of the city—Downpatrick. But this was not all. In 1183 the secular canons were dismissed and a convent of Benedictine monks was brought from St. Werburgh's, Chester, to take their place. These were to form the chapter of the Cathedral, presided over by the Bishop as *ex officio* Abbat, and the Dean as *ex officio* Prior, the constitution being modelled on those of Winchester and Coventry.<sup>2</sup>

The main purpose of the revival of the cultus of St. Patrick at Down appears to have been to gain favour with the native Irish. De Courcey posed as 'Sancti Patricii specialissimus dilector et venerator.'<sup>3</sup> But however successful this policy may have been as a whole, in one respect it failed. De Courcey was accused of sacrilege<sup>4</sup> for having removed the image of the Trinity. Now an easy way to rebut this charge would have been to institute frequent devotions to the Holy Trinity.<sup>5</sup> And the Rosslyn Missal exhibits phenomena which are not inconsistent with—which perhaps point towards—the inference that it belonged to

<sup>1</sup> The date is given by Giraldus Cambrensis, *Topographia Hiberniae*, iii. 18 (*Works*, Rolls edition, vol. v. p. 164).

<sup>2</sup> See the instrument of Malachy, given by Reeves, *Antiquities*, p. 163; and, for the constitution of Winchester and Coventry, Dugdale, *Monasticon*, edd. 1817-1830, 1846, vol. i. pp. 194, 200, vol. iii. p. 178.

<sup>3</sup> Jocelin, *Vita S. Patricii*, Prologus, p. 540D.

<sup>4</sup> Pembroke's *Annals*, sub. ann. 1204 (*Chartularies of S. Mary's Abbey, Dublin*, etc., ed. J. T. Gilbert, Rolls Series, vol. ii. p. 309).

<sup>5</sup> It is perhaps not fanciful to suppose that it is with some such object in view that Jocelin in the *Vita S. Patricii* so frequently alludes to the saint as pre-eminently a preacher of the doctrine of the Holy Trinity. See, for example, §§ 1, 11, 14, 65.

a Church where the Missa de S. Trinitate, or at least the Trinity Preface, was in constant use.<sup>1</sup>

Again, with nothing to guide us but the internal evidence of our missal we might have hesitated to determine whether it was intended for monastic or secular use.<sup>2</sup> But if it is a monastic book it can scarcely be supposed to have been written for such a monastery as that of Saul. The Abbat is not once mentioned in its pages. The Bishop everywhere takes the part in the services which the Abbat might have been expected to assume: in his absence his place is taken, in one case at least, by the Dean.<sup>3</sup> There is no Missa pro abbate, though Missae pro episcopo and pro archiepiscopo are provided: and, so far as we can judge, neither was there a Missa pro abbate defuncto, though the necessary collects for a deceased bishop and a deceased priest are found. All this may easily be explained in the case of a Down missal, for at Down the Bishop was Abbat and the Dean Prior: but Saul had an Abbat distinct from the Bishop.<sup>4</sup>

As the result of this argument we may perhaps give a somewhat hesitating assent—the more hesitating on account of the doubt which envelopes the assumption on which the reasoning of this section is based—to the theory that our missal was written for the Cathedral Church of St. Patrick at Down: the theory receives support from further evidence which must be reserved for the next section.

### *Origin.*

I propose in this section to determine, as far as this is possible, the ancestry of the Rosslyn Missal. I begin by quoting two documents, one of which has been very generally misunderstood, the other as generally overlooked. The first of these

<sup>1</sup> See note on p. 73, l. 16.

<sup>2</sup> The mention of 'fratres,' p. 48, l. 24 is not decisive: see notes.

<sup>3</sup> Page 48, l. 27.

<sup>4</sup> See, for example, *Annals of Four Masters*, sub. ann. 1170.



is a portion of the seventh canon of the Synod of Cashel (1172). It runs as follows<sup>1</sup> :—

'Septimo, quia cum bona confessione decedentibus, et missarum et vigiliarum exhibitione, et in more sepeliendi, obsequium debitum persolvatur. Itaque omnia divina, ad instar sacrosanctae ecclesiae, juxta quod Anglicana observat ecclesia, in omnibus partibus ecclesiae amodo tractentur.'

It will be observed that nothing is said or implied about the Sarum or any other special use of the Church of England.<sup>2</sup> The terms of the canon would be fully satisfied by the introduction into Ireland of English service-books of any use, or from any place: the one essential was that the existing Irish books should be superseded, and superseded, we may add, not by Roman or continental books, as they might have been earlier in the century by Gillebert of Limerick<sup>3</sup> or Malachy of Armagh, but by the books then in use in the English Church.

This enactment received but scanty attention throughout Ireland, especially in the north, but it was faithfully obeyed by De Courcey; both which facts are proved sufficiently for our purpose by a passage in Jocelin's *Vita S. Patricii*. Commenting on a vision of St. Patrick, in which, after a period of darkness, he saw Ireland overspread by a light which rose from the north, he says<sup>4</sup> :—

'Lucem uero prius ex aquilonari parte exorientem . . . Hibernigenae [S. Celestinum Machinensem archipraesulem totiusque

<sup>1</sup> Giraldus Cambrensis, *Expugnatio Hiberniae*, i. 34 (*Works*, Rolls Series, vol. v, p. 283); Wilkins, *Concilia*, I. 473.

<sup>2</sup> The contrary has been often assumed. See, e.g., G. T. Stokes, *Ireland and the Anglo-Norman Church*, London, 1889, p. 197; Olden, *The Church of Ireland*, 2nd ed., London, 1895, p. 248. It may be doubted whether the Sarum was the predominant use in England at this time: H. B. Swete, *Church Services and Service-Books before the Reformation*, London, 1896, p. 13 *sqq.* Cf. W. H. Frere, *The Use of Sarum*, I. *The Sarum Customs as set forth in the Consuetudinary and Customary*, 1898, p. xxxvii.

<sup>3</sup> Gillebert's aim was 'ut diuersi et schismatici illi ordines, quibus Hibernia pene tota delusa est, uni Catholico et Romano cedant officio.' Ussher, *Veterum Epistolarum Hibernicarum Sylloge*, Ep. 30 (*Works* iv. 500).

<sup>4</sup> *Vita S. Patricii*, 154 (*AA. SS. Boll. Mart.* vol. ii. p. 575F).

Hiberniae primatem asserunt, . . . seu]<sup>1</sup> S. Malachiam,<sup>2</sup> qui prius in Dunensi ecclesia postmodum in Ardmachana metropoli praefuit et Hiberniam ad Christianae legis statum reduxit. E contra Anglici lucem illam arbitrantur ascribendam suo aduentui, eo quod tunc ecclesia uidebatur suo iudicio in meliorem statum prouehi; religio plantari ac propagari, atque *sacramenta ecclesiastica et Christianae legis instituta ritu competentiori obseruari.*'

De Courcey, it is plain, introduced new service-books into Down. Whence were they derived? In the very year, it would seem, in which these words were penned the Benedictine colony from Chester took possession of the Cathedral. What more natural than to suppose that they brought with them their books? Two centuries previously Benedictine monks from Abingdon under their Abbat-Bishop Ethelwold, displaced the secular canons of Winchester: and their new Church received from them the Abingdon Troper.<sup>3</sup> It is likely enough that the Benedictines of St. Werburgh's, under their Abbat-Bishop Malachy, introduced into Down a St. Werburgh's missal. It is, in fact, difficult to imagine what else could have happened. New service-books were certainly introduced. That they were English books the decree of the Synod of Cashel leaves no room for doubt. The words of Jocelin make it equally certain that such books were in use in the neighbourhood of Down only in those Churches, such as Neddrum and possibly Inch, which had since 1178 come under English influence. Now if the Benedictines of St. Werburgh's brought a missal with them, it is natural to assume that our missal is its descendant.

And this hypothesis is confirmed by an examination of the contents of the missal itself. Let us turn first to the service

<sup>1</sup> The words enclosed in brackets are found in Ussher's quotation of the passage, *Antiquitates*, cap. xvii (*Works* vi. 480).

<sup>2</sup> The ordinary text adds here 'asserunt.'

<sup>3</sup> W. H. Frere, *The Winchester Troper* (Henry Bradshaw Society, vol. viii.), London, 1894, p. xxix.



for the Blessing of the Candles on February 2. Here we find a service used widely in the Province of Canterbury in the twelfth century,<sup>1</sup> with some slight alterations, evidently made with the view of adapting it to local use—one of them being the addition of a rubric which is found *totidem verbis* in a Besançon Pontifical of the eleventh or twelfth century. The custom which this rubric sanctions—of blessing the candles at the Lady Altar—seems to have been both comparatively early and largely confined to the Benedictine order. It is clear that at least this part of our book is derived from an English source, and is contemporary with John de Courcey. This one fact is almost sufficient, if not to decide in favour of Downpatrick as the place where the Rosslyn Missal was written, at least to exclude Saul. If the latter monastery had anything more than a nominal existence in the last quarter of the twelfth century, we have every reason to believe that it was bitterly opposed to the English innovations, and was not in the least degree likely to have adopted English forms of service.<sup>2</sup>

<sup>1</sup> See notes on p. 48 *sqq.* It will be remembered that Chester was in the twelfth century in the Province of Canterbury. It lay within the limits of a diocese the see of which was sometimes at Lichfield, sometimes at Coventry, and sometimes at Chester (Dugdale, *Monasticon Anglicanum*, ed. 1846, vol. ii. p. 370). Among the suffragans of Canterbury addressed in a letter from Pope Alexander III. (Wilkins, *Concilia*, vol. i. p. 459) is the Bishop of Chester, and in a council held at Winchester in 1072, and confirmed at Windsor in the same year, the Province of York was defined as extending 'a terminis Lichifeldensis episcopi et Humbræ magni fluvii usque ad extremos Scotiæ fines.' *Ib.* p. 325. In fact the city of Chester was not transferred to York until the year 1542: Dugdale, *Monasticon*, vol. ii. p. 397.

<sup>2</sup> For more than one hundred and twenty years after it was plundered in 1170 Saul is not mentioned by the chroniclers. And during the same period there are, so far as I know, but two notices of it in contemporary documents. On both occasions its Abbat appears as acting in opposition to the English and their principal religious establishment at Down. In 1266 the Abbat of Saul, with others, disputed the validity of the election of a bishop, on the ground that the choice did not rest with the Benedictine convent of St. Patrick's, Down. (Theiner, *Vetera Monumenta*, No. 250, p. 100.) In 1273, the abbacy being vacant, the canons elected thereto, without royal licence, Molys (an Irishman if we may judge from his name) prior of Bangor, Co. Down. He was ejected, and in his room the Bishop of Down, having obtained licence from the secular power, appointed Galfrid de Stoks, Canon of Caerleon.

But this is not the only part of the missal which is as old as the twelfth century. The Antiphonale Missarum, from which the choral portions of the masses in the temporale were derived, was evidently of early date. In six cases<sup>1</sup> we find complete sets of offertory verses agreeing almost exactly with those in the Gregorian Antiphonary. Single verses are indeed occasionally found with the offertory in later English books, such as those of Westminster and Salisbury: but I am not aware that, except in our missal, an offertory survives with its verses complete after the twelfth century.<sup>2</sup>

Again, the collect for St. Patrick's Day, which seems to be based on an earlier composition, was apparently reduced to its present form not later than the twelfth century, possibly by Jocelin.<sup>3</sup> The mass for January 1 had in the exemplar, or an ancestor, of our missal its earlier title, which has been clumsily altered.<sup>4</sup> The form *Suscipe sancta trinitas* omits the name of St. John Baptist, which is usually found in later books.<sup>5</sup> And one preface is preserved which is not among those sanctioned by the Council of Westminster in 1175.<sup>6</sup> To these indications of early date we may perhaps add the fact that in several places mention is made of the Roman stations.<sup>7</sup> The stations

(Prynne, *Records*, iii. p. 130 sq.) The only known patron of the monastery in the thirteenth century was Nicholas Mac Maelisa (see above p. xvi), 'one of the greatest opposers of the English,' says O'Donovan (*Annals of Four Masters*, Dublin, 1848, vol. i. p. 458), 'that ever governed the see of Armagh'—'the most godly and devout ecclesiastic of his time in Ireland,' say the Annalists (*sub. ann.* 1299 *al.* 1303), who with one consent ignore Downpatrick from the moment it came into English hands. See further, R. King, *A Primer of the History of the Holy Catholic Church in Ireland*, Dublin, vol. ii. (4th ed. 1868) p. 627 sq., vol. iii. (3rd ed. 1851) pp. 1109, 1114 sq.

<sup>1</sup> Christmas Day, Easter Day, Low Sunday, Vigil of Ascension, Ascension Day, Whitsunday, and we may perhaps add (though only one verse remains here) the first Sunday in Lent. See notes on p. 3, l. 6; p. 19, l. 29; p. 37, l. 13; p. 38, l. 13; p. 39, l. 12; p. 40, l. 19; p. 42, l. 31.

<sup>2</sup> Even the very early cues in the margin of the Leofric Missal have the verses of the offertory only for Easter Day and Advent Sunday. (Warren's ed. pp. 99, 126.)

<sup>3</sup> See note on p. 55, l. 11.

<sup>4</sup> Page 7, l. 14, with note.

<sup>5</sup> See p. 78, l. 6, and note.

<sup>6</sup> Page 80, l. 22.

<sup>7</sup> See p. 6, l. 14; p. 14, l. 10; p. 15, l. 16, with notes.



are frequently recorded in the tenth century Missal of Leofric, but in the early part of the twelfth century they are but seldom noticed in the Missal of Robert of Jumièges, and I have not observed them in any of the later English books which have been printed.<sup>1</sup>

But we may call in palæography to our assistance. The Rosslyn Missal, though evidently of English origin,<sup>2</sup> was transcribed from an Irish exemplar which was probably in existence for a considerable time before it was copied by our scribe, and which we may assume to have belonged to the Church in which he wrote. The former fact is evident from the character of many of the errors of which he has been guilty, while the age of the copy upon which he worked gives a simple reason for the extraordinary number of his blunders. We cite here but one instance, the common but peculiarly Irish symbol for *autem* (h)<sup>3</sup> has several times been mistaken for h̄ (*haec*) or h̄ (*hoc*) or for the somewhat similar symbol for *enim*.<sup>4</sup> This indicates that the exemplar was in an Irish hand. And it seems also to show that the interval between the writing of the exemplar and the date of the Rosslyn Missal was sufficient to allow of the symbol having almost passed out of use. Our scribe himself uses it but once, and on that one occasion he may perhaps be supposed to have simply reproduced it from the manuscript which lay before him. If the Irish missal upon which the scribe worked was already so antiquated in the fourteenth century, the English manuscript from which it was in its turn copied may well have been written in the days of John de Courcey.

But a discussion which has been necessarily lengthy may now be brought to an end. Its result has perhaps been to make

<sup>1</sup> For another mark of early date, see note on p. 43, l. 12.

<sup>2</sup> The only mass which has any trace of Irish origin gives an indication that its source was different from that of the rest of the book. See note on p. 65, l. 6.

<sup>3</sup> This symbol is not confined to Irish manuscripts, though very rare elsewhere.

<sup>4</sup> Page 3, l. 10; p. 28, l. 12, and, in the Appendix, Exod. xii. 5; (Joh. vi. 40); 1 Cor. ix. 25. Still more frequent is the converse error: Luc. xviii. 36; Joh. iii. 9, xviii. 13; Rom. x. 16; 1 Cor. x. 1; Eph. v. 5.

the conclusion probable that the missal here printed is descended from one which belonged to the Benedictine house of St. Werburgh, Chester, in the twelfth century, and that it preserves some of its characteristic features.

### *Later History.*

It appears that our missal was but little, if at all, used at the altar. For proof of this statement we have recourse, not so much to the many errors which the carelessness and ignorance of the scribe, together with the probable difficulty of deciphering his exemplar, have produced, as to the fact that some of them must have been corrected at a very early date if the book was to serve any practical purpose. In two masses one or more of the collects have been omitted<sup>1</sup>; the Proper Prefaces are arranged in such a way as to be most perplexing to anyone using the book, and are without titles<sup>2</sup>; and in one case *Qui pridie* is immediately connected with the clause *Hanc igitur* of the Canon,<sup>3</sup> without any indication of the intervening *Quam oblationem*. None of these errors have been corrected by later hands. As negative evidence it may be mentioned that there is no mark of the Canon having been read more frequently than other parts of the book. And finally one gathering of the manuscript has been left unfinished.<sup>4</sup>

The conjecture<sup>5</sup> seems not an unreasonable one that shortly after the manuscript was written it was carried off from Downpatrick by one of the followers of Edward Bruce in 1316, and that it subsequently found its way into Scotland with the

<sup>1</sup> Pages 11, 78.

<sup>2</sup> See note to p. 44, l. 18.

<sup>3</sup> Page 27, l. 23.

<sup>4</sup> Ff. 73-76: see note on p. 42, l. 26. It may be added that some of the fourteenth century scribbles enumerated below, p. xxxi sq., would hardly have been placed in the margin while the book was in use.

<sup>5</sup> Reference may here be made to a paper entitled *Notes on the History of the Library of the Sinclairs of Rosslyn*, published in the *Proceedings of the Society of Antiquaries of Scotland*, vol. xxxii. p. 90 sqq., in which the evidence for the statements made in this paragraph is given in detail.



remnant of his army. There it was probably deposited in some monastic library. It may have owed its preservation during the troubles of the sixteenth century to the action of Henry Sinclair, Bishop of Ross, or of his nephew, Sir William Sinclair, Justiciar of Laudone, and in any case was probably added to the library collected by the latter at Rosslyn Castle, Midlothian, in 1560 or a few years later. It was certainly at Rosslyn Castle between 1582 and 1612, as it has been signed by the Sir William Sinclair, son of the last named, who held the estates during that period. About 1630 the Rosslyn Library was for the most part dispersed, and our missal, already mutilated, passed, with other books, into the hands of the well-known collector Sir James Balfour, and was placed in his library at Denmyln, Fifeshire. It then received its present binding, and the title 'Liturgia S<sup>ti</sup> Columbani Abatis (*sic*)' which is inscribed on a fly-leaf. The Denmyln collection was sold by auction in 1699, the greater part of it being acquired by the Faculty of Advocates: among the rest our missal, which was purchased for the not very extravagant sum of three shillings. In the Advocates' Library the book has remained ever since.

Some time before 1729 the manuscript was examined by Thomas Innes, who noticed the similarity of the script to that of the Drummond Missal, regarding both manuscripts as of the eleventh century.<sup>1</sup> Subsequently some other antiquaries appear to have inspected the missal and to have assigned it to the tenth century, but I am not aware that their researches have been published. In 1864, Bishop A. P. Forbes again drew attention to the book, in the introduction to his edition of the *Arbuthnott Missal*, in which he printed a list of the services contained in it, and the Collect for St. Patrick's Day.<sup>2</sup> He believed it to be 'perhaps not so old as the fourteenth century.' Mr. David Laing somewhat later studied the volume, but did not publish

<sup>1</sup> *A Critical Essay on the Ancient Inhabitants of the Northern parts of Britain or Scotland*, by Thomas Innes, London, 1729, vol. ii. p. 565. Historical MSS. Commission, *First Report*, p. 118.

<sup>2</sup> *Liber Ecclesie Beati Terrenani de Arbuthnott*, Burntisland, 1864, pp. xxxvi-xl.

his results. Mr. F. E. Warren, in his edition of the Irish Missal at Corpus Christi College, Oxford (1879), gave a collation of the Canon,<sup>1</sup> and subsequently (1881) printed the masses for St. Brigid and St. Patrick in his *Liturgy and Ritual of the Celtic Church*.<sup>2</sup> And finally Dr. J. Wickham Legg collated the Temporale and Sanctorale in the notes to his edition of the *Westminster Missal* (1897, Henry Bradshaw Society, vol. xii.)

*Relation between the Drummond, Corpus Christi College, Oxford,  
and Rosslyn Irish Missals.*

The notes will serve to some extent to show the very close connexion which exists between the Rosslyn and Corpus Missals, and the somewhat less intimate relationship between them and the Drummond manuscript. Some of the results may perhaps with advantage be stated here. The matter may be regarded from three standpoints: with reference to (1) the text of the mass-collects and Canon; (2) the rubrics; (3) the choral portions of the masses. Let us examine these in their order.

1. The collects and Canon.<sup>3</sup> We begin with the Sanctorale, where the various authorities cited in our collations form themselves into groups much more clearly and satisfactorily than in the Temporale; and we restrict ourselves to those collects which are found in all the authorities save DGLΣ. The first fact which emerges is the close resemblance between the text of H and Y. In the collects just referred to there are 91 places in which one or more variants are recorded (exclusive of the endings of prayers). In no single one of these does H differ from Y. After this we notice a group of three which bear a striking resemblance to one another, though by no means so closely related as the two just mentioned: CEW. Of the 91 places referred to, E coincides with C in 83, and with W in 78; while C agrees

<sup>1</sup> Page 3 *sqq.*

<sup>2</sup> Page 269 *sqq.*

<sup>3</sup> In this paragraph the use of symbols is unavoidable. The meaning of those employed is stated below, p. 113.



with W 82 times. When we bear in mind the countless scribal errors in both C and E this result is sufficiently remarkable. A third group is ΓAP. ΓA coincide 81 times, ΓP also 81 times, AP 78 times. With this group may be associated M, which agrees frequently with Γ (79 times) and P (78 times), but differs considerably from A (18 times). Turning now to that part of the Canon found in all the manuscripts, we discover the first two of these groups reappearing, with a slight modification. S joins HY—HY agreeing 71 times out of 78, HS 69 times, and SY no less than 72 times. CEW form a group as before, CE occurring 67 times, EW 71 times, CW 66 times. D, with which it is now possible to deal for the first time, is found to be more akin to E than to any other text, though it coincides less frequently with it than do CW. It differs from E 12 times, from C 17 times, and from W 16 times. In the Temporale H and Y are more frequently in agreement than any other pair of authorities, being found together 121 times out of 127. Γ is now associated rather with J and M than with A and P. ΓJ and ΓM appear each 117 times and JM 116. The group CEW disappears. Proceeding to examine the collects of the votive masses common to CDEHSWY, our previous results are confirmed. We have to remark, however, that there is here greater variety among the different texts than before, and that the group CEW is somewhat disturbed, apparently through the influence of the Sarum upon the Westminster text. C agrees with E and W oftener than with any of the remaining books: CE being found 90 times, CW 92 times, CS only 76 times: EW 79 times, but ES nearly as often,—75 times. W in fact, though it coincides more frequently here with C than with any other text, agrees rather more closely with S (84) than with E (79). D is again an associate of the group CEW. It agrees 75 times with C, 76 times with E, 67 times with W, only 57 times with S, 50 times with H, and 46 times with Y. In consequence possibly of the Sarum influence on W alluded to above, we find D further from W than is any one of the

remaining manuscripts. HY as before are close companions. They agree 115 times out of 128.

For our present purpose the main fact to be noted is that the Rosslyn and C.C.C.O. Missals are in the verbal text of their collects closely related, except in the Temporale, the Westminster Missal being their most constant English ally: while D follows in their wake, but at some little distance.

2. The Rubrics. Where they can be compared the resemblance of the rubrics in the Corpus and Rosslyn Missals is so close as to suggest a common source not very far removed from either.<sup>1</sup> Comparison with the Drummond Missal is here impossible.

3. The Antiphonale Missarum from which the choral parts of the masses of the Sanctorale in the Corpus and Rosslyn Missals have been derived, may very well have been the same book, the few variations between them being easily accounted for by a difference of choice among alternatives allowed in the Antiphonal. Here are the facts as gleaned from our notes. There are altogether sixteen masses common to the two books in the Proprium. For these they differ not once in the offices, and twice are together against the majority of authorities.<sup>2</sup> In the office psalms they differ but once,<sup>3</sup> and are in agreement against the majority eight times.<sup>4</sup> In the grails (including the verses) they differ once<sup>5</sup>—or twice if we include a case in which the Rosslyn manuscript stands alone in one verse, while in the next it is with the Corpus manuscript against all others<sup>6</sup>—in ten cases they coincide absolutely against the bulk of authorities,<sup>7</sup> and in one instance our missal has an alternative lesson and grail peculiar to itself.<sup>8</sup> In two tracts<sup>9</sup> they are in company against most others, and are never apart. In the offer-

<sup>1</sup> See notes on p. 32, l. 4 *sqq.*; p. 48, l. 24.

<sup>2</sup> See pp. 65, 67.

<sup>3</sup> Pages 47, 57, 58, 59, 65, 66, 67, 70.

<sup>4</sup> Page 52.

<sup>5</sup> Pages 43 (not in the verse), 47, 54, 58, 60, 64, 65, 66, 67, 71.

<sup>6</sup> Page 52.

<sup>7</sup> Page 56.

<sup>8</sup> Page 43, in the verse only.

<sup>9</sup> Pages 53, 54.



tories they differ once only,<sup>1</sup> and five times agree against the majority.<sup>2</sup> And in the commons they only once disagree,<sup>3</sup> and eight times are together with support from only a few English books,<sup>4</sup> or from none at all.<sup>5</sup> The Drummond Missal can be compared with the other two in only one mass (St. Michael), and in this it differs from them both, and from the majority of books, in one of the verses of the grail, and in the offertory.<sup>6</sup> Whether the resemblance between the choral portions of the Corpus and Rosslyn Missals extends to the Temporale we have scarcely evidence to decide, on account of the comparatively small amount of variation among the different books in the common masses in that part of the missal. Both of them agree much more closely with the Gregorian Antiphonary in the Temporale than in the Sanctorale. In the Votive Masses and the Mass for the Dead, evidence is again scanty: but it is not suggestive of a close affinity between the two missals. Both in its three Masses de tempore and in the Votive Masses the Drummond Missal differs considerably from both.<sup>7</sup>

### *Scribblings.*

The vacant spaces in the margins of our manuscript have often been made the receptacle of notes of various kinds and written at various times. Only the very few which are liturgical in character have been recorded in the footnotes to the text. The remainder, so far as they can be transcribed, are gathered together here. They are for the most part not easy to read, and I have to thank Dr. Thomas Dickson for help in deciphering and dating them.

<sup>1</sup> Page 44.

<sup>2</sup> Pages 47, 64, 65, 66, 71.

<sup>3</sup> Page 44. The coincidence between C and E in the Sanctorale is even more marked if the mass *De Inventione S. Cruce* is left out of account. See note on p. 43, l. 13.

<sup>4</sup> Pages 59, 60, 64, 66, 67, 68, 71.

<sup>5</sup> Page 63.

<sup>6</sup> See notes on p. 69, l. 29; p. 70, l. 2.

<sup>7</sup> See notes on p. 39, l. 34; p. 40, l. 11 *sqq.*; p. 42, ll. 11, 23; p. 77, ll. 20, 22; p. 79, l. 5; p. 80, ll. 6, 28; p. 93, l. 39 *sqq.*

f. 9r. (*upper marg.*)

m<sup>1</sup> Viuamus corde

f. 20v. (*lower marg.*)

tres sorores fuerunt | tres

f. 28v. (*lower marg.*)

qui scripsit scriptum apud

*Fourteenth century or later.*<sup>3</sup>

f. 31r. (*lower marg., upside down*)

. . dn d dñi

ff. 37v., 38v., 41v. *bis* (*lower marg.*)

Si quis amat x̄ mūdum nō diligit istum

*These four apparently in same hand—fourteenth century.*

f. 39v., 40r. (*lower marg.*) *obliterated.*

f. 55v. (*lower marg., upside down*)

James Henrie.

f. 56r. (*right and lower marg., written at right angles to the rulings of the text.*)

Maister James | S | Sym(on)<sup>2</sup> | chalmer(s) | with my  
h(and) | . . . . J . . . . | . . . . | James |  
chalm(ers)

*Late sixteenth century.*<sup>4</sup>

f. 62v. (*lower marg., upside down, partly erased*)

Symond Chalmer . . . | Henr(ie) . . . ot<sup>5</sup> | . . . .

*Late sixteenth century.*

<sup>1</sup> This mark may perhaps be read *in* : or it may be merely a flourish. It is written inside the loop of the following *V*. The scribbling is in the same hand as that on f. 85r. *q.v.*

<sup>2</sup> See above p. xxv note <sup>4</sup>.

<sup>3</sup> The letters enclosed in round brackets here and lower down have been cut away by the binder.

<sup>4</sup> Our missal was not bound till it came into Sir James Balfour's hands in or about 1630. This fact, and the number of sixteenth century scribbles executed by the Chalmers and others, prove that it was badly cared for at Rosslyn. To this circumstance may be due its present mutilated condition.

<sup>5</sup> This letter may be *c* or *e* (?).

f. 63r. (*lower marg., upside down*)

[.]<sup>1</sup> of Leswaid<sup>2</sup> and De . d D . yles | buik yat trublis all  
our kyn

*Sixteenth century.*

f. 63v. (*lower marg., erased*) *illegible.*

f. 70r. (*lower marg., upside down*)

(. . .)ane elphe . . . . | . . . . of nature Denyit |  
thow (?) flait<sup>3</sup> with thy . . .

*Late sixteenth or early seventeenth century.*

f. 84v. (*left marg.*) (. . .) at | (. . .) sio.

f. 85r. (*lower marg., upside down*)

Dum sumus in mūdo viuamus corde iocundo

*Fifteenth century.*

f. 92r. (*lower marg., upside down, erased*). *Four illegible lines.*

f. 104v. (*lower marg.*)

est mea meus mota parte speciosa megota

*Fourteenth century.*<sup>4</sup>

f. 111v. (*left marg., at right angles to ruling of text*) *bis.*

Ad te leuauī animam deus meus.

*Fourteenth century.*

f. 112v.           <sup>d</sup>SINCLAIR OF ROISLING.<sup>5</sup>

f. 132r. (*lower marg.*)

Si sapiens fore vis sex serua que mando | Quid loqueris  
de quo cui quomodo quando.

*Sixteenth century.*

<sup>1</sup> An initial.

<sup>2</sup> Now Lasswade, a village five miles from Edinburgh, 2½ miles from Rosslyn. Rosslyn is in the parish of Lasswade.

<sup>3</sup> Past participle of Scots *flyte*, to scold.

<sup>4</sup> See above p. xxv, note <sup>4</sup>.

<sup>5</sup> See above p. xxvi. A facsimile of this signature may be seen in the *Proceedings of the Society of Antiquaries of Scotland*, vol. xxxii, p. 96.

*Abbreviations.*

In the following list of the *compendia scribendi* of our manuscript mere contractions, occurring only once or twice, and plainly used without fixed rule, are omitted. They are found for the most part in the grails, &c., and rubrics. They consist of the first few letters of a word surmounted by a horizontal stroke to indicate the remainder.

Symbols used both in lessons (or collects) and grails are unmarked. Those marked <sup>i</sup> are found only in lessons or collects, those marked <sup>s</sup> only in grails, &c., those marked <sup>r</sup> only in rubric. Those marked <sup>h</sup> occur in lessons or collects and rubricated portions, but not elsewhere. Abbreviations peculiar to the Canon are marked <sup>c</sup>. In the case of less frequently used abbreviations references are given.

- 7 = et (see Plate II. last line but one).  
 Ð = eius (see Plate I. l. 2).  
 a or ȝ = est (Plate II. ll. 7, 17).  
 ‡ = enim (Plate I. l. 12).  
 ʒ = con.  
<sup>i</sup>h = autem, f. 65r.  
 7̄ = etiam, ff. 19r, 64r (Plate II. l. 12).  
 3 after any consonant except q = us (Plate I. ll. 13, 14).  
 3 after q = ue (Plate II. l. 6 from end).  
 ; after b, <sup>i</sup>l, m, <sup>i</sup>n, <sup>i</sup>r (f. 95v) = us (Plate II. l. 2).  
 ~ over <sup>i</sup>m (ff. 44r, 127r), <sup>s</sup>s (f. 10r), t (ff. 30r, 80v, 116r)  
 = ur.  
 \* over c, <sup>i</sup>f, g, <sup>i</sup>p, t = ra; or, over f, = r (ff. 21r) (see Pl. II. l. 2).  
 ^ = um; or = m.  
 -, ʒ = n (exceptional instances are <sup>i</sup>maḡa f. 42r, <sup>i</sup>nō f. 27r, <sup>i</sup>ūt f. 23v, <sup>i</sup>euāgel f. 3v); or, over m, = en; or, over b, <sup>i</sup>c, <sup>i</sup>d, <sup>i</sup>g, <sup>s</sup>n (muñe f. 11r) t, u, er; or, after b, <sup>h</sup>l, = is; or, over c (in the =

words hunc, nunc, tunc), *t* = un; *or, after 'd,*  
*n,* = em.

*The simple horizontal stroke is also used as a general mark of abbreviation, as the following examples will show.*

- 'ā, 'ānphā (f. 83r), 'antī, 'anthā (f. 82v) = antiphona.  
 āā = anima.  
 all', 'allā = alleluia.  
 ān = ante; *or* = anti.  
 angls, &c. = angelus, &c.  
 ap̄ = apud.  
 apls, &c. = apostolus, &c.  
 aū = autem.  
 b̄ = bene: *see also above (')*.  
 c̄ = cri.  
 c̄ = cre.  
 'c̄ = cri (f. 114r).  
 'catne = catene (f. 94v).  
 clm, &c. = celum, &c.  
 'cō (*twice* 'com, ff. 16r, 25v) = communio (*in full*, f. 63v).  
 cp̄ = caput.  
 'cs̄ = cuius (f. 117r).  
 'd̄ = duo (f. 56r).  
 'dcns, 'dcrē (f. 81r, v), 'drē (f. 5v) = dicens, dicere.  
 dc̄s, &c. = dictus, &c. (ff. 6r, 83r, 87r).  
 'd̄d̄ = dauid (f. 61r).  
 'desc̄ndet = descendet (f. 133r).  
 'dīs = discipulis.  
 'discipli = discipuli (ff. 35r, 71v).  
 dn̄s, &c. = dominus, &c.  
 'dī = dicitur.  
 d̄s, &c. = deus, &c.  
 'dī = dicit.  
 d̄x̄ = dixit.  
 'd̄x̄erunt (d̄x̄er̄t) = dixerunt.

- ecclia, &c. = ecclesia, &c.  
 ēē, ēēt, &c. = esse, esset, &c.  
 epō = episcopo (f. 80v, ' f. 125v).  
 'etī = etiam (f. 120v).  
 'excl' = excelsis (f. 113r).  
 f̄ = for (ff. 28r, 112r).  
 'f̄ = fra (f. 97v).  
 'f̄ = fri.  
 fcre = facere.  
 'fcs, &c. = factus, &c.  
 'fīō = filio (f. 113v).  
 fīs, &c. = filius, &c.  
 'fō = foro (f. 15r).  
 fr, &c. = frater, &c.  
 ġ = gre; or = 'ge (f. 44v); or = 'ger.  
 ġ = gra.  
 ġ = igitur (ff. 40r, 63v, 71r); or = grī (f. 55r).  
 ġ = ergo.  
 'ġd, 'ġ (ff. 6v, 95r) = gradale (Plate I. l. 5; Plate II. l. 3  
 from end).  
 'glā = gloria (f. 113r).  
 gloā, &c. = gloria, &c.  
 'gloſē = gloriosē (f. 114r).  
 grā, &c. = gratia, &c.; or = 'genera, &c.  
 ġs = gentes (ff. 67r, 97v).  
 h = hoc.  
 h = hec.  
 'h = hic (f. 107v).  
 'hōēm = hominem (f. 87v).  
 'hōiem, hōiū = hominem (ff. 49v, 87v), hominum (f. 77v).  
 'h̄s = huius.  
 h̄t, h̄t, &c. = habet, habent, &c.  
 i = inter (ff. 18r, 67r).  
 'i₂ = idest (f. 47v).

- 'idō = ideo.  
 ih̄s, &c. = ihesus, &c.  
 'ihūs = ihesus (f. 93v).  
 ill' = illis *or* = 'illo.  
 'iohīs = iohannis.  
 'ioh̄s = iohannis (f. 1r).  
 ipē, &c. = ipse, &c.  
 isrl' = israhel.  
 'kl' = kalendae (*or* kallaind).  
 'kmē, 'kmī = karissime (f. 8v), karissimi (f. 27v).  
 † = uel ; *or* = †lectio.  
 'm<sup>9</sup> = mus (f. 68r).  
 m̄ = michi (cf. 32v, cf. 117v).  
 m̄, &c. = mea, &c.  
 'm̄ = michi.  
 m̄ = 'meo (f. 86r) ; *or* = 'modo (f. 115r), cf. f. 37v  
 (Matt. xxvi. 53), f. 60r (Is. iv. 2).  
 'mis̄ā, mis̄am = misericordiā (ff. 53v, 54v), misericordiam  
 (f. 21r).  
 'mis̄cdiam = misericordiam (f. 92r).  
 m̄m = meum.  
 m̄r, m̄ris, &c. = mater, matris, &c.  
 m̄s = meus.  
 n̄ = non.  
 'n̄ = nisi (ff. 17r, 65r).  
 n̄cē = nocte.  
 n̄t = nichil.  
 nō, nōi, &c. = nomen, nomini, &c.  
 'nōce = nocte (f. 74r).  
 'nōē = nomine (f. 120r).  
 n̄r, n̄ri, &c. = noster, nostri, &c.  
 'nūs = numerus (f. 132r).  
 ocl̄s, &c. = oculus, &c.  
 'of, of̄ = offerenda (*in full* cf. 63v).

oīā, oēm, &c.	= omnia, omnem, &c.
omnip̄s, 'omnipōs (f. 131v), 'omp̄s (f. 61v)	= omnipotens.
om̄s	= omnes.
or̄	= 'oremus ( <i>in full</i> ff. 9v, 19r, 46v, &c.); <i>or</i> = 'ora (f. 62r).
orā	= 'oratio (f. 70r); <i>or</i> = 'orationem (f. 132v).
p	= pro ( <i>see</i> Pl. II. l. 13).
p̄	= pre.
'p̄	= pri ( <i>see</i> Pl. I. l. 3 from end).
'p̄	= per (f. 116r).
p̄	= per ( <i>see</i> Pl. II. l. 3).
'p̄	= pri.
'p̄	= propri (f. 1r).
p̄	= post.
'p̄	= post.
pl̄s, &c.	= populus, &c.
'potatem	= potestatem (f. 123v).
p̄p̄	= propter.
p̄r, &c.	= pater, &c.
p̄rā	= presta ( <i>in full</i> f. 117v).
'p̄rē	= petre (f. 62r); <i>or</i> = patre.
prophā (p̄phā), profā, &c.	= propheta, profeta, &c.
p̄t̄	= potest; <i>or</i> = post (ff. 45v, 'f. 62r? See note on p. 34, l. 34.)
q̄	= que; <i>or</i> = 'quo (f. 3r).
q̄	= quem; <i>or</i> = 'qua (f. 19r).
q̄	= quia.
q̄	= quam.
'q̄	= quod.
'q̄	= qua.
q̄	= qui.
q̄	= quo.
q̄d̄	= quod.
q̄m̄	= quoniam.



'q̄mō	= quomodo.
'q̄m̄s	= quesumus.
'q̄n	= quando.
'q̄ndo, q̄nta, 'q̄nto	= quando (f. 96r), quanta (f. 79r), quanto (ff. 32r, 87v).
'q̄p	= quippe (f. 64v).
q̄q	= quoque.
q̄rē	= quare (ff. 16r, 32v).
q̄sī, q̄s̄sī	= quasi, quassi.
'q̄t	= quot (ff. 1r, 67r).
'r	= responsorium.
'r̄t	= reliqua.
's	= secreta ( <i>in full</i> f. 91r).
ṡ	= sed ; <i>or</i> = 'final us.
'S, f	= secundum.
ṡ	= sicut.
'ṡ	= sua (f. 99r).
ṡ	= sic.
ṡ	= sunt.
'pa	= secunda (f. 88r).
's̄cdum	= secundum.
'pdam	= secundam (f. 95r).
ṡclm, &c.	= seculum, &c.
ṡc̄s, &c.	= sanctus, &c.
'sē, sēc	= secreta ( <i>in full</i> f. 91r).
ṡic	= sicut.
s̄m̄r	= semper.
s̄n	= sine.
'spem	= speciem (f. 100v).
sp̄s, &c.	= spiritus, &c.
ṡr	= super.
'sr	= supra (f. 72r).
s̄rā	= supra.
ṡs	= suis.

'sū	= siue.
t'	= tur (Pl. I, l. 9).
't̃	= tibi (ff. 115r, v).
't̄	= ter (f. 115r.)
t̃, &c.	= tua, &c. ; <i>or</i> = tra (ff. 48r, 51v).
t̄	= tibi ; <i>or</i> = tri.
't̄	= tro (f. 86r) ; <i>or</i> = tuo.
't̄c̄ (f. 14v), 't̄c̄t̄	= tractus.
't̄m̄	= tantum (f. 97v).
't̄n̄	= tamen (ff. 36v, 89r).
'v̄	= uersus.
ū	= 'ubi (f. 64v) ; <i>or</i> = 'uir.
ū	= uero (ff. 62r, 77r, 82v).
'ul̄	= uel (f. 114r).
'un̄	= unde (ff. 29r, 76v).
'ūr, &c.	= uester, &c.
ūs	= usque.
'uirq̄	= utrumque (f. 47v).
̄x̄, 'x̄, 'x̄ (f. 26v), 'x̄ (f. 117v)	= christus, -ti, -to, -tum.
'xpm̄	= christum (f. 55v).
'xps̄, &c.	= christus, &c.

*Orthography.*

It is hoped that the subjoined list of the irregular spellings of our scribe may be found fairly complete, but in such a table it is often a matter of some difficulty to decide what should be included and what omitted. When a noun appears in an oblique case it may be assumed that it occurs with the spelling recorded only in that case, and usually only once. When a word is followed by &c. it is to be understood that the anomalous orthography is found in the cognate words. The note (*passim*) indicates that the word which it follows occurs frequently, and in most cases with the anomalous spelling here given.

a omitted	...	... caiphas (-fas), ebrice.
a for æ	...	... <i>very common in gen. sing. and nom. pl. of first decl.</i>
a for e	...	... alaxandrinorum, catacuminis, conciliat, eripias, faciam, fiat, habitant, offerant, operiat, regat, repellandas, sancta ( <i>for -te</i> ), saraphim, septam, sequabatur, ueniat.
a for i...	...	... pharasei.
a for o	...	... abodiens, abumbrasti, carbonan (Matt. xxvii. 6), colasenses, golgatha, hierusalima, lithostratos, nostrarum, patrociniā, tarcular.
a for u	...	... aperibus (= uberibus), arabam, exaltauit, hostiam, nostram, plorabant.
aa for a	...	... sabaa.
æ or e for a	...	... <i>Common in nom. sing. 1st decl.</i> , æius, æclesia.
æ for e	...	... coetæ, gloriosæ, tæ.
b omitted before r	...	... gariel.
b for bb	...	... barabas, gabatha.
b for p	...	... ambutare, obprobrium, obtatę, subplantare.
b for u	...	... <i>common in perfects in -ui, also</i> debitare, octabæ.
c omitted	...	... plantu.
c for cc	...	... acipio, æclesia, cocineam, sucesserat.
c for ch	...	... carissime, caritas, catacuminis, cerubin, crisogoni, pascalia, patriarcharum, pulcer &c., scismaticis.
c for qu	...	... inciris, scamæ, trancillam.
c for t	...	... condicio, natalicia.
cc for c	...	... acceto, occuli.
ch for c	...	... chohors, chorintheos, holochausta, hyppochritæ, sadoch.
ch for h	...	... michi ( <i>passim</i> ), nichil ( <i>passim</i> ), uechimenter.
d for dd	...	... redat.
d for t	...	... codidie, eundem, <i>cf.</i> rud.
e inserted	...	... itueri, tuere.
e for a	...	... <i>common in verb endings 3 sing. 1 &amp; 3 pl.</i> ebreice, ecclesie, elimento, sancte ( <i>for -ta</i> ).
e for æ	...	... <i>very common in gen. sing. and nom. pl. 1st decl. and common in proper nouns and adjectives in -æus, cedis, celum &amp;c. (passim), cesaria, cessar,</i>

cessus, coetaneos, demonium, edifico, egiptus (-tius), egrotantibus, egrotos, emulatur, enigmatē, equum, ereas (-ris), erumpna, estimator, estus, etate, eternus &c. (*passim*), grece, hec (*passim*), hedum, heretici &c., letari &c., mestus, pena, penitentia &c., pre-, premia, preter, pretorio, que (*passim*), quero (*passim*), quesso, seculum, sepe, seuissimus.

e for ee ... belzebub, bethlem, deorum (= de eorum), dest, redificat.

e for i ... somewhat common in terminations of 3rd conj. pres., assteterunt, compremis, corintheos, decipit, decet, defusa, degitum, deiudicaremus, demittere, denumerare, desoluat, desputans, effesseos, excedit, fareseorum, hec, hordeiceus, impone, iteneribus, natale, necodemus, omnes, perfideam, perheberet, precedet, propitiationes, regenerationes, requerebant, sempeternam, senistris, sustenete, transetus, trigenta, uidet, uigenti.

e for oe ... obediens &c.

e for y ... azemi, prespeteris.

ę for a ... See above, ae for a.

ę for e ... benignissimeę, equum, sanctę, uideę, uirguinę.

ę for eae ... galileę, redificare.

ę for oe ... obędiens.

ea for e ... fereabatur (-antur), impleatum, posteam, processiseant.

f for d before f ... afferre, affirmare, affligeret, afflues.

f for ff ... defusa.

f for ph ... caifas, epifania, fantasma, fanuel, farisei, fiolas, frigiam, profeta (*passim*), stefanus (*passim*).

ff for f ... defferre, indefficiens.

ff for ph ... effa, effessus &c., effraim.

g for ch ... dragmas.

g for gg ... agregentur.

gg for g ... introgressus.



- h (*initial*) *inserted* ... habundare &c., helamite, horans, hostium &c.,  
cf. perhennis &c.
- h (*initial*) *omitted* ... abere, arundo, ebdomadario, ebrei &c. (*passim*),  
ieremias, ierosolima, ierusalem, ordeicios, ortus,  
ossanna, ymnus, cf. peribeo.
- i *inserted* ... ... abiel, citharias, custodies, elimoisinam, induitus,  
inuestigiabiles, iozias, ominem, pariens, trans-  
migratione.
- i *omitted* ... ... accipetis, archepiscopum, audeis (*for* a iudaeis),  
egredetur, eicens, heremiam, hericho, tiberadis,  
tinnens, ozam, peor.
- i *for* a ... ... hordeiceus, octoginti, paginis, quadraginti, sede-  
bit, testamenta.
- i *for* e ... ... accipit &c., alligoriam, apariat, aperiitur, calcia-  
menta &c., califacere, catacuminis, cesaria,  
concupiretur, contristari, conuertit, descendere,  
distruere, dromidarii, elimentis, eliuatus, extrin-  
sicus, fecirim, | finistram, flagillatum, fratri,  
genitrix (*passim*), heritica, herodis, intelligere,  
interficit, intigra, iohannis, locuplitantes, merie-  
mur (= mereamur), miseriatur, necodimus,  
paraclitus, parasciue, passioni, peluim, penti-  
costes, perhibit, perigrinantibus, predistina-  
tionis, primia, priori, proficiret, prosiliti, quin-  
quagissima, redimisti, sepilire, septuagissima,  
sid, spiculator, terrimotus, transiat, uechi-  
menter, uegitari, uidiamus, uiditis, uincenti,  
uinissent, uixillum.
- i *for* ee ... ... elimoisinam.
- i *for* ii ... ... brachi, diudicans, essurit, gaudis, hostiaris, ieiunis,  
letanis, misteris, obsequis, patrocinis, pissimo,  
preui.
- i *for* u ... ... mirra, monumenta.
- i *for* y ... ... acolitis, apocalipsis, azimus, babilonis, bithinia, bu-  
tirim, cimbalum, cipriani, cirine &c., clamide,  
crisogoni, didimus, egiptius &c., elimoisinam,  
frigiam, hierusolima, hisopo, kirrieleison, libie,

			martires &c. ( <i>passim</i> ), misterium ( <i>passim</i> ), misticis, pampiliam, prespiter, prosiliti, sil- uester, simeon, sinagoga ( <i>passim</i> ), tirii.
ii for i	...	...	fili, hii, hiis, laurentii, reficiis, sacriis, tirii, uinentii.
k for ch	...	...	karismata, karissimi(-e).
l for ll	...	...	querela, tranquillitate.
ll for l	...	...	camellorum, sillua.
m for mm	...	...	consumabuntur, emanuel.
mm for m	...	...	confitemmini.
n for d before n	...	...	annuntiare.
n for m before n	...	...	sollennis &c. ( <i>passim</i> ).
	before p	...	conpunctione.
	before q	...	cunque ( <i>passim</i> ), nanque, utrunque.
nn for n	...	...	annanias, channanea, mannases.
o for a	..	...	apocolipsis, capodociam, cognotus, colophizet, fiolas, lx <sup>o</sup> , oblato ( <i>for</i> ablato), oblutio, obsoluat &c., obsorueat, porco, sumendo, tesolonicenses, uniuersorum.
o for u	...	...	fulgor, incolomem, insolae, seruator, tonica.
oe for ae	...	..	coetæ, foenum.
p inserted between m and n			columpna, condemnationem, contempnitis, damp- nare &c., erumpna, sompnus.
p omitted	...	...	presumptio.
p for b	...	...	aperibus, optinet, prespiter, puplicani, sup.
p for ph	...	...	pampiliam, pilipenses &c.
p for pp	...	...	apariat, apellauit, apretiauerunt, capadocia, oport- unus &c., philipenses.
pp for p	...	...	apostoli &c., hyppochritæ, oportet.
q for c	...	...	persequi.
qu for c	...	...	liquet, postquat ( <i>for</i> poscat).
qu for g	...	...	quinquaquinta.
r for rr	...	...	coripimur, offere, scurilitas.
rr for r	...	...	kirrieleison.
s omitted after pre-			Passim.
position ex in com-			
position.			

s for ss	...	... Very common in <i>perf. part.</i> in -ssus and in <i>pluperf. inf. and subj.</i> , abysi, colasenses, desoluat ( <i>for diss-</i> ), impossibile, iusit (-isti), iusu, mannases, misa ( <i>passim</i> ), naason, pasio ( <i>passim</i> ), posidentes, promisionem, remisio ( <i>passim</i> ), repromisionem, tesolonicenses.
s for st	...	... sephane.
ss for s	...	... accusationem, asser, assia, assinaria, assteterunt &c., basses, cessar, cessus, circumcissio, confussa, diuissit, diuissus, effessus &c., essum, essurit, extassi, festinantes, fusstibus, gauissus, gloriossus, heresses, impossuisset, inaquossa, infussio, innotessceris, misissti, missiset, missit, occissus, ossanna, possitus, possuit, pretiossior, pussillus, quadragessimilis, quassi, quesso &c. quinquagissima, religiossi, rossæ, septuagissima, speciossam, transseat.
st for s	...	... postuerunt.
st for z	...	... astimi, citharistantium, nastareth &c., stacharias, stebedei.
t for c	...	... quantotius.
t for d	...	... confitentem, mentacium &c.
t for dt	...	... ate.
t for s	...	... cirinentium.
t for th	...	... acolitis, corinti, nazaret, neptalim, ortodoxis, taddei, talamo, tarsis, teophile, tesaurizabit, tesolonicenses, tomas, tronus.
t for tt	...	... quatuor.
t for z	...	... thesauritate.
th for d	...	... obeth.
th for t	...	... arethæ, galathas, iosaphath, lintheum, tharsensem, theloneo.
th for tth	...	... matheus ( <i>passim</i> ), mathia.
tt for t	...	... utriusque.
u inserted after g	...	... eguerunt, longue, uirginitas &c.
u omitted after g	...	... extinguere, lingua ( <i>passim</i> ), sangis ( <i>passim</i> ).



u for a	...	... audiendum, oblutionem, sanctum, stabunt, uesperum, <i>cf.</i> unōcē p. 60, l. 16.
u for b	...	... common in <i>fut. ind.</i> , obsorueat.
u for o	...	... baiolans, hierusolima, huc, idula, parabula, penti- custes,
u for uu	...	... fluctum.
uu for u	...	... manuum,
y for i	...	... cynamomum, hely, helyam, ymmolatus.
z for s	...	... elizabeth, zaphnai (= sabacthani).
z for st	...	... baptiza ( <i>passim</i> ), euangeliza ( <i>passim</i> ).
zt for z	...	... boozt.

*The Present Edition.*

In printing the text the manuscript has been followed closely, italics representing rubrics, and smaller type being used for grails, &c., for which the scribe has reserved a smaller script. As to punctuation: the inverted semi-colon has been reproduced as nearly as this could be accomplished with modern type (:'), the mark resembling a semi-colon is indicated by a point on the line (.), and the single point, by a point above the line (·). Contractions have been expanded. Where the scribe has accidentally omitted letters or words, these have been supplied within *square* brackets. Clerical errors which could not be dealt with in this way have been marked with an obelus (†), and this symbol has also been occasionally inserted after words which probably do not fall under the category of errors, as an indication that they have been exactly copied from the manuscript, when without some such mark they might have been regarded as mis-prints. Words or letters which from any cause have become illegible are conjecturally restored and enclosed in *round* brackets.

Deviations from the rule of exactly following the manuscript occur in the following cases. Titles of masses are printed in small capitals instead of italics; other headings begin with a capital letter; a full stop is placed at the end of all titles, and



all collects, grails, verses, &c., without regard to the punctuation mark (if any) used in the manuscript, and in numerals V is used, though the MS. has U.

In the notes the text of the canon, the collects, and such other portions of the services as are not mere quotations from the Scriptures, are collated with seventeen other missals and sacramentaries. The method of notation employed in these collations may be most easily explained by taking an example.

Thus in the notes on p. 44, l. 6 *sqq.* the following statements are made:—The same collect occurs as secret of the corresponding mass in ACG, &c. (indicated by printing these symbols after the word *Secret*); in Γ it is the secret of the 'missa in tempore belli.' In l. 6 HY add the word 'nostrum' after 'sacrificium'; in l. 7 *all* the authorities named read 'bellorum' instead of 'bellatorum'; in l. 8 all except ATRS read 'potestatis' for 'potestates,' and of these four R omits the word, while AFS agree with E.

The index of forms has been so constructed as to serve for the Corpus, Drummond and Stowe Missals. It includes all forms printed in the side-notes to the printed editions of these MSS. or referred to in the notes to the present work.

A record of the words in the epistles and gospels over which 'inflection marks' are placed in the manuscript is also kept in the notes.

The lessons are not printed in full in the text, but in the appendix they are collated with Vercellone's edition of the Vulgate.

To the Bishop of Edinburgh is due the first suggestion that it would be convenient for students to have in their hands a printed edition of the Rosslyn Missal. Its preparation for the press has been made by him the occasion of many kindnesses to the editor, not the least of which has been the permission to make use of his valuable collection of liturgical books. Mr. H. A. Wilson, Mr. E. S. Dewick, and Dr. J. Wickham

Legg have been good enough to read the proofs of this work. How useful their criticisms and suggestions have been to the editor the members of the Henry Bradshaw Society will not need to be told ; but how frequent and troublesome have been his demands upon their learning and their time, and with what unfailing kindness they have answered questions, and consulted printed books and manuscripts on his behalf, is known only to himself. The editor is also much indebted to Miss C. M. Mackenzie for help in preparing the Index of Forms.

TRINITY COLLEGE,

DUBLIN, *St. Patrick's Day*, 1899.



# THE ROSSLYN MISSAL.

ROSSLYN.





[TEMPORALE].

[IN NATIUITATE DOMINI].

\* \* \* \* \*

/et tenebræ eam non comprehenderunt. fuit . . . [fo. 1r.  
a patre plenum ⁊ gratia† et ueritatis.<sup>1</sup>

5 *Offerenda.*

Tui sunt celi et tua est terra orbem terrarum et (ple)nitudinem eius  
tu fundasti.

[V.] Iustitiam† /et iudicium preparatio sedis tuæ. [fo. 1v.

V. Magnus et metuendus super omnes qui in circuitu eius sunt.

10 V. Tu dominaris potestatis † maris motum hoc † fluctu[u]m eius  
tu mitigas.

V. Tu humiliasti sicut uulneratum superbum et in brachio  
uirtutis tuæ dispersisti inimicos tuos.

V. Firmetur manus tua et exaltetur dextera tua domine.<sup>2</sup>

15 *Secreta.*

Oblata domine munera noua unigeniti tui natiuitate  
sanctifica nosque a peccatorum nostrorum maculis emunda  
per.

Communicantes et dicam ut supra.

20 *Communio.*

Uiderunt omnes fines terre salutare dei n.<sup>3</sup>

*Post communionem.*

Presta quesumus omnipotens deus ⁊ ut natus hodie saluator  
mundi sicut diuinæ nobis generationis est auctor ⁊ ita et im-  
25 mortalitatis sit ipse largitor qui tecum uiuist.

*Alia ad horas diei.*

Respice nos misericors deus et mentibus clementer humanis  
nascente christo summæ ueritatis lumen ostende ⁊ per domi-  
num.

<sup>1</sup> Joh. i. 5-14.

<sup>2</sup> Ps. xcvi. 3 b.

<sup>3</sup> Ps. lxxxviii. 12, 15 a, 8 b, 10, 11, 14 b.

'VII' KL' ENAIR NATALE STEPHANI ET † MARTIRIS.

/Etenim sederunt principes et aduersum [me] loquebantur [fo. 2r.  
et iniqui persecuti sunt me adiuua me domine deus meus quia  
seruus tuus exercebatur in iustificationibus tuis.<sup>1</sup>

5 Ps. Beati.<sup>2</sup>

*Oremus.*

Omnipotens sempiterne deus qui primitias martirum in  
beati et † leuitæ stephani sanguine dedicasti tribue quesumus  
ut pro nobis intercessor existat qui [pro] suis etiam persecutori-  
10 bus exorauit : dominum n.

*Lectio actuum apostolorum.*

In diebus illis : stefanus plenus gratia et fortitudine :  
/ . . et cum hoc dixisset : obdormiuit in domino.<sup>3</sup> [fo. 2v.

*Gradale.*

15 Sederunt principes et aduersum me : I' et in[i]qui persecuti sunt  
me.

[V.] Adiuua me domine deus meus saluum me fac propter miseri-  
cordiam tuam alleluia

[V.] Uideo celos apertos et ihesum stantem a dextris uirtutis dei.<sup>4</sup>

20 *Secundum matheum.*

/In illo tempore : dicebat ihesus turbis iudeorum et [fo. 3r.  
principibus sacerdotum. ecce ego mitto . . . benedictus  
qui uenit : in nomine domini.<sup>5</sup>

*Offerenda.*

25 Elegerunt apostoli stefanum leuitam plenum fide et spiritu  
sancto /quem lapidauerunt iudei orantem et dicentem domine [fo. 3v.  
accipe spiritum meum<sup>6</sup> alleluia.

*Secreta.*

Suscipe domine munera pro comme[mo]ratione protomartiris  
30 stefani : ut sicut illum passio gloriosa effecit innocentem sic nos  
deuotio reddat inoculos† : per.

*Communio.*

Uideo celos apertos et ihesum stantem a dextris uirtutis dei.

[V.] Domine ihesu accipe spiritum meum et ne statuas illis<sup>7</sup>  
35 hoc peccatum quia nesciunt q' f.

1. 24. The letters of, representing 'offerenda,' originally written before  
'Elegerunt,' are erased. They have been re-written (*p.m.*) in the margin.

<sup>1</sup> Ps. cxviii. 23 a, 86 b, cviii. 26 a, cxviii. 23 b.

<sup>2</sup> Ps. cxviii. 1.

<sup>3</sup> Act. vi. 8-10, vii. 54-60 a.

<sup>4</sup> Ps. cxviii. 23 a, 86 b, cviii. 26; Act. vii. 56.

<sup>5</sup> Matt. xxiii. 34-39.

<sup>6</sup> Act. vi. 5, vii. 59.

<sup>7</sup> Act. vii. 56, 59 b, 60 a; Luc. xxiii. 34 a.

*Post communionem.*

Auxilientur nobis domine sumpta misteria et intercedente beato stefano protomartire tuo sempiterna nos protectione confirment: per dominum.

5 [Alia. Oremus.]

Da nobis quesumus domine imitari quod colimus ut discamus et inimicos diligere quia natalicia eius celebramus: qui nouit etiam pro suis persecutoribus exorare: per dominum.

VI KL ENAIR NATIUITAS S IOHANNIS EUANGELIZÆ.

10 In medio ecclesie aperuit os eum † et impleuit eum dominus spiritu sapientiæ et intellectus stolam gloriæ induit eum.<sup>1</sup>

[Ps.] Bonum est confiteri.<sup>2</sup>

[Oremus].

15 Ecclesiam tuam domine benignus illustra /ut beati [fo. 4r. iohannis euangelizæ illuminata doctrinis ad dona perueniat sempiterna: per dominum.

*Lectio libri sapientiæ s(alomonis).*

Qui timet dominum: faciet bona et qui . . . hereditabit illum: dominus deus noster.<sup>3</sup>

20 *Gradale.*

Exiit sermo inter fratres quod discipulus ille non moritur.

[R.] Sed sic eum uolo manere donec ueniam tu me sequere alleluia.

25 R. hic est discipulus ille qui testimonium perhibet et † de his et scimus quia uerum est testimonium est†.<sup>4</sup>

[Secundum iohannem. [fo. 4v.

In illo tempore: dixit ihesus petro. sequere me. . . et scimus quia uerum est testimonium eius.<sup>5</sup>

*Communio†.*

30 Iustus ut palma florebit sicut cedrus libani multiplicabitur.<sup>6</sup>

*Secreta.*

Suscipe domine munera nostra que in eius tibi sollenniaate† deferimus cuius nos confidimus patrociniā † liberari: per dominum.

<sup>1</sup> Sir. xv. 5.

<sup>4</sup> Joh. xxi. 23, 24.

<sup>2</sup> Ps. xci. 2.

<sup>5</sup> Joh. xxi. 19 b-24.

<sup>3</sup> Sir. xv. 1-6.

<sup>6</sup> Ps. xci. 13.



*Communio.*

Exiit sermo inter fratres quod discipulus ille non moritur et non dixit ihesus non moritur sed sic eum uolo manere donec ueniam.<sup>1</sup>

5

*Post communionem.*

Refecti cibo potuque celesti deus noster te suppliciter deprecamur : ut in cuius hec commemoratione percepimus [fo. 5r. eius muniamur et precibus.

*Alia. Oremus.*

10 Beati iohannis apostoli tui et euangelistæ domine supplicatione placatus et ueniam nobis tribuat† et remedia sempiterna concede : per.

·V· KL· ENAIR NATALE INNOCENTIIUM MARTIRUM.

*Añ paul'.*

15 Ex ore infantium et lactentium deus perfecisti laudem propter inimicos tuos ei†.<sup>2</sup>

*Ps.* Domine dominus noster.<sup>3</sup>

*Oremus.*

25 Deus cuius hodierna die preconium innocentes martires non loquendo sed moriendo confessi sunt : omnia in nobis uitiorum mala mortifica ut fidem tuam quam lingua nostra loquitur etiam moribus uita fateatur : per.

*Lectio libri a[pocalipsis] iohannis apostoli.*

25 In diebus illis : uidi super montem sion agnum stantem et cum eo . . . / . . . est mentacium sine macula sunt : [fo. 5v. ante tronium dei.<sup>4</sup>

*Gradale.*

Anima nostra sicut passer erepta est de laqueo uenantium.

*R.* Laqueus contritus est et nos liberati sumus.

30 *R.* Adiutorium nostrum in nomine domini qui fecit celum et terram.

*R.* Fulgebunt iusti et tanquam scintillæ in arundinetis discurrent in æternum.<sup>5</sup>

*Secundum matheum.*

35 In illo tempore : angelus domini apparuit [in] sompnis ioseph : . . . / . . . rachel plorans filios suos. et noluit [fo. 6r. consolari quia non sunt.<sup>6</sup>

<sup>1</sup> Joh. xxi. 23.

<sup>4</sup> Apoc. xiv. 1-5.

<sup>2</sup> Ps. viii. 3.

<sup>5</sup> Ps. cxliii. 7, 8 ; Sap. iii. 7.

<sup>3</sup> Ps. viii. 10.

<sup>6</sup> Matt. ii. 13-18.

*Offerenda.*

Anima nostra sicut passer erepta est de laqueo uenantium.<sup>1</sup>

*Secreta.*

Sanctorum tuorum nobis domine pia non desit oratio<sup>2</sup> que  
5 et munera /nostra conciliat† et tuam nobis indulgentiam [fo. 6v.  
semper obtineat per dominum.

*Communio.*

Uox in rama audita est ploratus et ululatus rachel plorans filios  
suos noluit consolari quia non sunt.<sup>3</sup>

10 *Post [communione].*

Uotiva domine dona percepimus<sup>4</sup> que sanctorum innocen-  
tium nobis et† precibus et presentis uitæ pariter et eterne que-  
sumus tribue conferre subsidium<sup>5</sup> : per dominum.

15 OCTABÆ NATALIS DOMINI KL' IANUARIi IN CIRCUM-  
CISSIONE.

Puer natus est nobis et filius datus est nobis cuius imperium  
super humerum eius et uocabitur nomen eius magni consilii  
angelus.<sup>6</sup>

*Ps.* Cantate domino<sup>7</sup> n' quoniam.<sup>8</sup>

20 *Oremus.*

Deus qui nobis nati saluatoris diem celebrare concedis  
octauum fac nos quesumus eius perpetua diuinitate muniri<sup>9</sup>  
cuius sumus carnali commercio † separasti† qui tecum.

*Epistola.*

25 Carissime apparuit gratia dei saluatoris.<sup>10</sup>

*Gradale.*

Uiderunt omnes.

*V.* Notum fecit.<sup>11</sup>

[*V.*] Dies sanctificatus.

30 *Secundum lucam.*

In illo tempore<sup>12</sup> postquam consummati sunt dies . . .  
/ . . . priusquam in utero conciperetur†.<sup>13</sup> [fo. 7r.]

*Offerenda.*

Tui sunt celi ut supra.<sup>14</sup>

<sup>1</sup> Ps. cxxiii. 7 a.

<sup>4</sup> Ps. xcvi. 1.

<sup>7</sup> Luc. ii. 21.

<sup>2</sup> Matt. ii. 18.

<sup>3</sup> Tit. ii. 11 sqq.

<sup>8</sup> Ps. lxxxviii. 12 etc.

<sup>5</sup> Isai. ix. 6.

<sup>6</sup> Ps. xcvi. 3 b, 2.

*Secreta.*

Muneribus nostris quesumus domine precibusque susceptis  
et celestibus nos munda misteris et clementer exaudi: per  
dominum.

5

*Communio.*

Uiderunt omnes termini terre salutare dei.<sup>1</sup>

*Post communionem.*

Presta quesumus domine ut quod saluatoris nostri iterata  
sollennitate percepimus perpetuæ nobis redemptionis conferat  
10 medicinam: per eundem.

*Alia.*

Hec nos communio domine purget a crimine et intercedente  
beata maria semper uirguinis † celestis remedii faciat esse  
consortes: per.

15

DOMINICA I<sup>a</sup> POST NATALE DOMINI.

Dum medium silentium tenerent omnia et nox in suo cursu  
medium iter haberet omnipotens sermo tuus domine de celis a  
regalibus sedibus uenit.<sup>2</sup>

*Ps.* Dominus regnabit decorem induitus † est.<sup>3</sup>

20

*Oremus.*

Omnipotens sempiterne deus: dirige actus nostros in bene-  
placito tuo ut in nomine dilecti filii tui meriemur † bonis  
operibus /habundare qui tecum. [fo. 7v.

*Ad galatas.*

25 / Fratres: quanto tempore heres paruulus est . . .  
quod si filius et heres per deum.<sup>4</sup>

*Gradale.*

Speciosus forma pre filiis hominum diffusa est gratia in labiis  
tuis.

30 / *V.* Eructauit cor meum usque regi: lingua mea calamus usque  
scribentis alleluia.

*Ps.* † Dominus regnabit decorem induitus † induitus † d. pre.<sup>5</sup>

*Secundum lucam.*

35 / In illo tempore: erat ioseph /et maria mater . . . [fo. 8r.  
et confortabatur in spiritu plenus sapientia.<sup>6</sup> [fo. 8v.

<sup>1</sup> Ps. xcvi. 3 b.

<sup>4</sup> Gal. iv. 1-7.

<sup>2</sup> Sap. xviii. 14, 15a.

<sup>5</sup> Ps. xlv. 3 a, 2, xcii. 1.

<sup>3</sup> Ps. xcii. 1.

<sup>6</sup> Luc. ii. 33-40 a.



*Offerenda.*

Dominus enim firmabit orbem t.  
ut † deum † r.<sup>1</sup>

*Secreta.*

- 5 Concede quesumus domine ut oculis tuæ maiestatis munus oblatum et gratia † in† nobis deuotionis obtineat et effectum beatæ perhennitatis adquirat.

*Communio.*

- Tollite† puerum et matrem eius et uade in terram iudam defuncti  
10 enim sunt qui querebant animam pueri.<sup>2</sup>

*Post [communione].*

Sumpto sacrificio domine tua generaliter exultet ecclesia quo infirmitates eius sunt absumptæ ut diuinæ particeps fieret ipsa substantiæ: per.

- 15 NON ENAIR UIGILIA EPIŠ† DOMINI.

Lux fulgebit hodie super nos.<sup>3</sup>

*Oremus.*

- Corda nostra quesumus domine uenturę festiuitatis splendor illustret quo mundi huius tenebris carere ualeamus et per  
20 ueniamus ad patriam claritatis et[er]ne per.

*Epistola.*

Ka[r]i[ssim]e: apparuit benignitas.<sup>4</sup>

*Secundum matheum.*

- In illo tempore: defuncto herode: ecce apparuit . [fo. 9r.  
25 . . . per prophetas: quoniam nastareus uocatur.<sup>5</sup>

*Secreta.*

Tribue quesumus domine ut deum† immolemus presentibus sacrificiis et sumamus quem uenturę festiuitatis pia munera preloquantur dominum n.

- 30 *Post communionem.*

Illumina quesumus domine populum tuum et splendor[e] gratiæ tuæ cor eius semper accende: ut saluatoris mundi stella famulante manifestata natiuitas /mentibus eorum et [fo. 9v. reueletur semper et crescat.

l. 23. At the top left hand corner of fo. 9r. is written the letter x (p. m. ut uid.).

<sup>1</sup> Ps. xcii. 1 b, 1 a (?).

<sup>2</sup> Matt. ii. 20.

<sup>3</sup> The officium so beginning in the Sarum Missal is from Is. ix. 6, 7 a.

<sup>4</sup> Tit. iii. 4, sqq.

<sup>5</sup> Matt. ii. 19-23.



## VIII. IDUS IANUARIII EPIFANIA DOMINI. IN DIE ADMISAM.

Ecce adueniet dominator dominus et regnum in manu eius et potestas † et imperium.<sup>1</sup>

5 *Ps.* Deus iudicium regi da et t' f.<sup>2</sup>

*Oremus.*

Deus qui hodierna die unigenitum tuum gentibus stella duce reuelasti concede propitius: ut qui iam te ex fide cognouimus usque ad contemplandam speciem tuæ celsitudinis  
10 perducamur per eundem.

*Lectio isaie profete.*

Surge illuminare hierusalem quia uenit . . / . . [fo. 10r.  
et tus differentes: et laudem domino: annuntiantes.<sup>3</sup>

*Gradale.*

15 Omnes de sabaa uenient aurum et tús defferentes et laudem domino annuntiantes.

*V.* Surge et illuminare ierusalem quia gloria domini super te orta est alleluia.

*V.* Uidimus stellam eius in oriente et uenimus cum muneribus  
20 adorare eum.<sup>4</sup>

*Secundum matheum.*

In illo tempore: cum natus esset ihesus in bethlem . .  
/ . . ad herodem: per aliam uiam: [reuersi] [ff. 10v., 11r.  
sunt in regionem suam.<sup>5</sup>

25 *Offerenda.*

Reges tarsis et insolæ munera offerant† reges arabam† et sabaa dona aducent.

[*V.*] Et adorabunt eum omnes reges usque ei.<sup>6</sup>

*Secreta.*

30 Ecclesie tuæ quesumus domine dona propitius intueri quibus non iam aurum tús et mirra profertur sed quod eiusdem † muneribus declaratur immoletur† et sumitur ihesus christum † qui tecum uiuit.

Communicantes et diem sacratissimum celebrantes quo  
35 unigenitus tuus in tua tecum gloria coeternus in ueritate carnis nostræ uisibiliter corporalis apparuit et memoriam.

<sup>1</sup> Cf. Mal. iii. 1.

<sup>4</sup> Is. lx. 6 b, 1; Matt. ii. 2 b.

<sup>2</sup> Ps. lxxi. 2 a.

<sup>5</sup> Matt. ii. 1-12.

<sup>3</sup> Is. lx. 1-6.

<sup>6</sup> Ps. lxxi. 10, 11.

*Communio.*

Uidimus stellam in oriente et uenimus cum munere adorare d.<sup>1</sup>

*Post communionem.*

Presta quesumus domine deus noster: ut que sollenni celebramus officio purificatæ mentis intelligentia consequamur: per.

## OCTABÆ EPIFANIA†.

Ecce aduenit dominator dominus.<sup>2</sup>

*[Oremus.*

*[fo. iiv.*

10 Deus cuius unigenitus in substantia nostræ carnis apparuit presta quesumus: ut per eum [quem] similem nobis foris agnouimus intus reformari mereamur: per.

*Lectio isaie profetæ.*

Domine deus meus honorificabo te laudem tribuam nomini  
15 tuo: qui facis mirabiles res consilium tuum antiquum uerum fiat.<sup>3</sup> domine excelsum est brachium tuum:<sup>4</sup> deus sabaoth corona spei que ornata est gloria.<sup>5</sup> exultet desertum: et exulte[n]t solitudines iordanis.<sup>6</sup> et populus meus uidebit altitudinem domini: et maiestatem dei<sup>7</sup> et erit congregatus et  
20 redemptus per deum. et ueniet in sion cum lætitia †: et lætitia sempiterna super caput eius laus et exultatio.<sup>8</sup> et aperiā in montibus flumina: in mediis campis fontes dirumpam.<sup>9</sup> et terram sitientem sine aqua confundam. ecce puer meus exaltabitur et eleuabitur et sublimis erit ualde<sup>10</sup> hauri[er]is aquas in gaudio de  
25 fontibus saluatoris et dicens † in illa die /confitemini [fo. 12r. domino et inuocate nomen eius. notas facite in populis adinuationes eius: cantate domino quia mirabilia fecit annuntiate hec: uniuersa terra.<sup>11</sup> dicit: dominus omnipotens.

*Gradale.*

30 Omnes de sabaa.  
V. Surge et lluminare†.  
V. Uidimus.<sup>12</sup>

*Secundum matheum.*

In illo tempore: uenit ihesus a galilea in iordanes . . .  
35 . filius meus dilectus in quo michi complacuit.<sup>13</sup>

<sup>1</sup> Matt. ii. 2 b.

<sup>2</sup> Cf. Mal. iii. 1.

<sup>3</sup> Isai. xxv. 1.

<sup>4</sup> Ps. lxxxviii. 14.

<sup>5</sup> Cf. Isai. xxviii. 5.

<sup>6</sup> Isai. xxxv. 1.

<sup>7</sup> Isai. xxxv. 2 b.

<sup>8</sup> Isai. xxxv. 10 (li. 11).

<sup>9</sup> Isai. xli. 18 a.

<sup>10</sup> Isai. lii. 13.

<sup>11</sup> Isai. xii. 3-5.

<sup>12</sup> Isai. lx. 6 b, 1; Matt. ii. 2 b.

<sup>13</sup> Matt. iii. 13-17.

## DOMINICA PRIMA EPIFANIA †.

In excelso throno uidi sedere uirum quem adorat multitudo angelorum psallentes / in unum ecce cuius imperium nomen [fo. 12v. est in eternum.

5 *Ps.* Iubilare deo omnis terra psalmum.<sup>1</sup>

*Oremus.*

Uotiua † quesumus domine supplicantis populi celesti pietate prosequere ut et que agenda sunt uideant et ad implenda que uiderint conualescant per.

10

*Ad romanos.*

Fratres obsecro uos per misericordiam dei . . .  
/ alter alterius membra. in christo ihesu domino [fo. 13r. nostro.<sup>2</sup>

*Gradale.*

15 Benedictus dominus deus israhel qui facis m' m' solus a seculo.  
*N.* Suscipiant montes p' usque iustitiam alleluia.  
*Ps.†* Iubilare deo omnis terra.<sup>3</sup>

*Secundum lucam.*

In illo tempore : cum factus esset ihesus annorum xii :  
20 / . . et etate et gratia apud deum et homines.<sup>4</sup> [fo. 13v.

*Offerenda.*

Iubilare deo omnis terra seruite domino in letitia introite in conspectu eius in exultatione quia dominus ipse deus est.<sup>5</sup>

*Secreta.*

25 Oblatum tibi domine sacrificium : uiuificet nos semper et muniat : per.

*Communio.*

Filii quid fecisti nobis sic ego et pater tuus dolentes querebamus te et quid est quod me querebatis nesciebatis quia in his que  
30 patris mei sunt oportet me esse.<sup>6</sup>

*Post [communionem].*

Tua domine sancta libantes et perfectæ capiamus purgationis effectum et continuum diuinæ defensionis auxilium : per dominum.

<sup>1</sup> Ps. lxxv. 1, 2.<sup>2</sup> Rom. xii. 1-5.<sup>3</sup> Ps. lxxi. 18, 3, xcix. 2 a (lxxv. 1).<sup>4</sup> Luc. ii. 42-52.<sup>5</sup> Ps. xcix. 2, 3 a.<sup>6</sup> Luc. ii. 48 b, 49.



## /DOMINICA IN SEPTUAGISSIMA.

[fo. 14r.]

Circunderunt me gemitus mortis dolores inferni circunderunt me et in tribulatione mea inuocaui dominum et exaudiuit de templo sancto suo uocem meam.<sup>1</sup>

5 *R.*† Diligam te domine fortitudo mea.<sup>2</sup>

*Oremus.*

Preces populi tui quesumus domine clementer exaudi: ut qui iuste pro peccatis nostris affligimur pro tui nominis gloria misericorditer liberemur per.

10

*Ad chorintheos.*

Fratres: nescitis quod hi qui in stadio . . . / . . . [fo. 14v.  
consequente eos petra. petra autem erat christus.<sup>3</sup>

*Gradale.*

Adiutor in oportunitatibus in tribulatione sperent in te qui  
15 nouerunt te quoniam non derelinquis querentes te domine.

*R.* Quoniam non in finem obliuio erit pauperis patientia pauperum non peribit in finem exurge domine non preualeat homo.<sup>4</sup>

*Tractus.*

20 De profundis clamaui ad te domine domine exaudi uocem meam.

*R.* Fiant aures tuae intendentes in orationem serui t[ui].

*R.* Si iniquitates obseruaberis domine domine quis sustinebit.

*R.* Quia apud te propitiatio est et propter legem tuam sustinuit te domine.<sup>5</sup>

25

*Secundum lucamatheum.*

In illo tempore: dixit dominus ihesus discipulis suis. parabolam hanc. simile est regnum . . . / . . . [fo. 15r. et v.  
nouissimi. multi enim sunt uocati: pauci uero electi.<sup>6</sup>

*Offerenda.*

30 Bonum est confiteri domino et psallere nomini tuo altissime.<sup>7</sup>

*Secreta.*

Muneribus quesumus domine precibusque susceptis et celestibus nos munda misteriis et clementer exaudi: per.

L. 25. The letters 'luca' are partially erased.

<sup>1</sup> Ps. xvii. 5 a, 6 a, 7 b.

<sup>2</sup> Ps. xvii. 2.

<sup>3</sup> 1 Cor. ix. 24-27, x. 1-4.

<sup>4</sup> Ps. ix. 10 b, 11, 19, 20 a.

<sup>5</sup> Ps. cxxix. 1-4 a.

<sup>6</sup> Matt. xx. 1-16.

Ps. xci. 2.



*Communio.*

Illumina faciem tuam super seruum tuum et saluum me fac  
in tua misericordia domine non confundar / quoniam [fo. 16r.  
inuocaui te.<sup>1</sup>

5

*Post communionem.*

Fideles tui deus per tua dona firmentur ut eadem et  
percipiendo requirant et querendo sine fine percipiant per  
dominum.

DOMINICA IN LX<sup>o</sup>†.

10

*Statio ad sanctum paulum.*

Exurge quare obdormis domine exurge et ne repellas in finem  
Quare faciem tuam auertis obliuisceris tribulationem nostram  
adhesit in terra uenter noster Exurge domine adiuua nos et libera  
nos usque tuum.<sup>2</sup>

15

*Ps.* Deus auribus.<sup>3</sup>

*Oremus.*

Deus qui conspicias quia ex nulla nostra actione confidimus  
concede propitius ut contra aduersa omnia doctoris genti[um]  
protectione muniamur. per.

20

*Ad corintheos.*

Fratres libenter suffertis insipientes . . . / [ff. 16v., 17r. et v.  
. . . meis ut inhabitet in me uirtus christi.<sup>4</sup>

*Gradale.*

Sciant gentes quoniam nomen tibi deus tu solus altissimus super  
25 omnem terram.

*R.* Deus meus pone illos ut rotam et sicut stipulam ante faciem  
uenti.<sup>5</sup>

*Tractus.*

Commouisti domine terram et conturbasti eam.

30

*R.* Sana contritiones eius quia commota est.

*R.* Ut fugiant a arcus ut liberentur electi tui.<sup>6</sup>

*Secundum lucam.*

In illo tempore cum turba plurima conueniret . . .  
/ . . . retinent. et fructum afferunt in patien- [fo. 18r. et v.

35 tia.<sup>7</sup><sup>1</sup> Ps. xxx. 17, 18 a.<sup>2</sup> Ps. xlii. 23, 24, 25 b, 26.<sup>3</sup> Ps. xlii. 2.<sup>4</sup> 2 Cor. xi. 19-33, xii. 1-9.<sup>5</sup> Ps. lxxxii. 19, 14.<sup>6</sup> Ps. lix. 4, 6 b.<sup>7</sup> Luc. viii. 4-15.

*Offerenda.*

Perfice gressus meos in semitis tuis domine non mouentur uestigia mea inclina aurem tuam et exaudi uerba me[a] mirifica misericordias tuas qui saluos facis sperantes in te domine.<sup>1</sup>

5

*Secreta.*

Oblatum tibi domine sacrificium uiuificet nos semper et muniat: per.

*Communio.*

Introibo ad altare dei mei et ad deum qui letificat iuuentutem  
10 meam.<sup>2</sup>

*Post communionem.*

Supplices te rogamus omnipotens deus: ut quos tuis reficiis †  
sac[ra]mentis / tibi etiam placitis moribus dignanter [fo. 19r.  
deseruere concedas: per dominum.

15

## DOMINICA IN QUINQUAGISSIMA.

*Statio [ad sanctum petrum].*

Esto michi [in deum] protectorem et in locum refugii ut saluum  
me facias Quoniam firmamentum meum et refugium meum es tu et  
propter nomen tuum dux michi eris et enutries me.<sup>3</sup>

20 Ps. In te domine speraui.<sup>4</sup>

*Oremus.*

Preces nostras quesumus domine clementer exaudi: atque a  
peccatorum uinculis absolutos ab omni nos aduersitate custodi:  
per dominum.

25

*Ad corintheos.*

Fratres: si linguis hominum loquar et angelorum . . .  
/ . . . fides spes caritas: tria hec. maior autem: [ff. 19v., 20r.  
his est caritas.<sup>5</sup>

*Gradale.*

30 Tu es deus qui facis mirabilia solus notam fecisti in gentibus  
uirtutem tuam.

N. Liberasti in brachio tuo populum tuum filios iacob et  
ioseph.<sup>6</sup>

*Tractus.*

35 Iubilare deo omnis: t. seruite domino in letitia.  
N. Intrare in conspectu eius in exultatione.

<sup>1</sup> Ps. xvi. 5, 6 b, 7.<sup>2</sup> Ps. xlii. 4 a.<sup>3</sup> Ps. xxx. 3 b, 4.<sup>4</sup> Ps. xxx. 2.<sup>5</sup> 1 Cor. xiii.<sup>6</sup> Ps. lxxvi. 15, 16.

*Gradale.*

Miserere mei deus· miserere mei quoniam in te confidit animam †  
meam †.

*V.* Misit de celo et liberauit me dedit in obproprium conculcantes  
5 me.<sup>1</sup>

*Tractus.*

Domine non secundum peccata nostra facias nobis neque  
secundum iniquitates nostras retribuas nobis.

*V.* Domine ne memineris iniquitatumstrarum antiquarum·  
10 cito anticipent nos nos † misericordiæ tuæ quia pauperes facti  
sumus nimis.

*V.* Adiua nos deus salutaris noster et propter gloriam nominis  
tui domine· libera nos· et propitius esto peccatis nostris propter  
nomen· t.<sup>2</sup>

15

*Secundum matheum.*

In illo tempore· † dixit dominus ihesus discipulis suis. cum  
ieiunatis· † . . . / . . . ubi enim est thesaurus tuus [fo. 23v.  
ibi est et cor tuum.<sup>3</sup>

*Offerenda.*

20 Exaltabo te domine quoniam suscepisti me nec dilectasti  
inimicos meos super me· domine clamaui ad te et sanasti me.<sup>4</sup>

*Secreta.*

Fac nos quesumus domine his muneribus offerendis con-  
uenienter aptari quibus uenerab[il]is ieiunii celebramus exor-  
25 dium· † per dominum.

*Communio.*

Qui meditabitur in lege domini die ac nocte dabit / fruc- [fo. 24r.  
tum suum· in tempore suo.<sup>5</sup>

*Post communionem.*

30 Percepta no[bi]s domine prebeant sacramenta subsidium· ut  
et tibi grata sint nostra ieiunia· et nobis proficiant ad me[de]-  
lam per.

*Super populum.*

Inclinantes se domine maiestati tuę propitiatus intende· † ut  
qui diuino munere sunt refecti· celestibus semper nutriantur  
auxiliis· † per dominum.

<sup>1</sup> Ps. lvi. 2 a, 4 a.<sup>4</sup> Ps. xxix. 2, 3.<sup>2</sup> Ps. cii. 10, lxxviii. 8, 9.<sup>5</sup> Ps. i. 2 b, 3 b.<sup>3</sup> Matt. vi. 16-21.



## DOMINICA IN XLMA.

Inuocauit me et ego exaudiam eum et eripiam eum et glorificabo eum longitudinem † dierum adimplebo.<sup>1</sup>

*Ps.* Qui habitat in adiutorio altissimi.<sup>2</sup>

5 *Oremus.*

Deus qui ecclesiam tuam annua quadragesimali obseruatione purificas presta familiæ tuæ ut quod a te obtinere abstinendo nititur hoc bonis operibus exequatur : per.

*Ad chorintheos.*

10 Fratres : hortamur uos ne in uacuum . . / . . [fo. 24v. tanquam nichil habentes : et omnia posidentes.<sup>3</sup>

*Gradale.*

Angelis suis mandauit de te ut custodiant te in omnibus uis tuis.

15 *V.* In manibus portabunt te ne nunquam † offendas [fo. 25r. ad lapidem.<sup>4</sup>

*Tractus.*

Qui habitat in adiutorio altissimi [usque] commorabitur.

20 *R.* Dicet domino susceptor meus es et refugium meum deus meus sperabo in eum.

*R.* Quoniam ipse liberauit me de laqueo uenantium.<sup>5</sup>

*Secundum matheum.*

In illo tempore : ductus est ihesus in desertum . . / . . et ecce angeli accesserunt : et ministrabant [fo. 25v. ei.<sup>6</sup>

*Offerenda.*

Scapulis suis obumbravit tibi dominus et sub pennis eius sperabis.

30 *R.* Scuto circundabit te ueritas eius non timebis a timore nocturno.<sup>7</sup>

*Secreta.*

Sacrificium quadragesimalis initii sollenniter immolamus te domine deprecantes : ut cum epularum restrictione carnalium a noxiis quoque uoluptatibus temperemus.

35 *Communio.*

Scapulis suis obumbravit tibi domine † et sub pennis eius sperabis scuto circundabit te ueritas eius.<sup>8</sup>

<sup>1</sup> Ps. xc. 15, 16 a.

<sup>4</sup> Ps. xc. 11, 12.

<sup>7</sup> Ps. xc. 4, 5.

<sup>2</sup> Ps. xc. 1.

<sup>5</sup> Ps. xc. 1, 2, 3.

<sup>8</sup> Ps. xc. 4, 5 a.

<sup>3</sup> 2 Cor. vi. 1-10.

<sup>6</sup> Matt. iv. 1-11.



*Post communionem.*

Tui nos domine sacramenti libatio / sancta restauret [fo. 26r.  
et a uetustate purgatos in inisterii † salutaris faciat transire  
consortium : per dominum.

## DOMINICUS † SECUNDUS †.

Reminiscere miserationum tuarum domine et misericordie tuæ  
que a seculo sunt ne nunquam † dominantur nobis inimici nostri  
libera nos deus israhel ex omnibus angustis nostris.<sup>1</sup>

*Ps.* Ad te domine leuavi animam meam deus meus in te  
10 confido non erubescam.<sup>2</sup>

*Oremus.*

Deus qui conspicias omni nos uirtute destitui : misterius †  
exteriusque custodi ut et ab omnibus aduersitatibus muniamur  
in corpore et a prauis cogitationibus mundemur in mente :  
15 per.

*Ad tesolonicenses.*

Fratres : rogamus uos et obsecramus . . / . . [fo. 26v.  
sed in sanctificationem :<sup>3</sup> in christo ihesu : domino nostro.

*Tractus.*

20 De necessitatibus meis eripe me domine uide humilitatem meam  
et laborem meam † et dimitte omnia peccata mea.

*V.* Ad te domine leuavi animam meam deus meus in te confido  
non erubescam neque irideant me inimici mei etenim uniuersi  
qui te expectant non confundentur confundantur omnes facientes  
25 uana.<sup>4</sup>

*Secundum matheum.*

In illo tempore : egressus dominus ihesus secessit . .  
/ . . fiat tibi sicut uis. et sanata est filia eius : ex [fo. 27r.  
illa hora.<sup>5</sup>

*Offerenda.*

30 Meditabor in mandatis tuis que dilexi ualde leuabo manus meas  
ad mandata tua que dilexi.<sup>6</sup>

*Secreta.*

Ecclesia † tua † domine munera placatus assume que et  
35 misericors offerenda / tribuisti et in nostræ salutis [fo. 27v.  
potenter efficis transire misterium per dominum.

<sup>1</sup> Ps. xxiv. 6, 3 a (?), 22.<sup>4</sup> Ps. xxiv. 17 b, 18, 1-4 a.<sup>2</sup> Ps. xxiv. 1, 2.<sup>5</sup> Matt. xv. 21-28.<sup>3</sup> 1 Thess. iv. 1-7.<sup>6</sup> Ps. cxviii. 47, 48 a.

*Communio.*

Intellige clamorem meum intende uoci orationis meę rex meus  
et deus meus quoniam adorabo.<sup>1</sup>

*Post communionem.*

- 5 Corporis et sanguinis sacrosancti domine quesumus gratia  
nos sumpta uiuificet et quod mysticis actionibus pollicetur  
eternis effectibus largiatur: per dominum.

## DOMINICA TERTIA.

Occuli mei semper ad dominum quia ipse euellet de laqueo  
10 pedes meos.<sup>2</sup>

*Ps.* Respice in me et miserere mei quoniam unicus et pauper  
sum ego.<sup>3</sup>

*Ps.* Ad te domine l' a' meam.<sup>4</sup>

*Oremus.*

- 15 Quesumus omnipotens deus uota humilium respice atque  
ad defensionem nostram dexteram tuę maiestatis extende:  
per.

*Ad effesseos.*

- Fratres estote imitatores dei sicut filii karissimi:  
20 / . . . est in omni bonitate: et iustitia et ueritate.<sup>5</sup> [fo. 28r.

*Gradale.*

Exurge domine non preualeat homo iudicentur gentes in con-  
spectu tuo.

- V.* In conuer[t]endo inimicum m[eu]m retrorsum infirmabuntur  
25 et peribunt a facie tua.<sup>6</sup>

*Tractus.*

Ad te leuauit oculos meos qui habitas in celo.

*V.* Ecce sicut oculi seruorum in manibus dominorum suorum.

- V.* Et sicut oculi ancillę in manibus / domine suę ita [fo. 28v.  
30 oculi nostri usque nostri.

*V.* Miserere nobis domine miserere nobis.<sup>7</sup>

*Secundum lucam.*

- In illo tempore: erat dominus iesus eic[i]ens demonium  
/ . . . beati qui audiunt uerbum dei: et custo- [fo. 29r.  
35 diunt. illud.<sup>8</sup>

l. 35. The punctuation mark after 'custodiunt' has been erased.

<sup>1</sup> Ps. v. 2 b, 3, 4 a.

<sup>4</sup> Ps. xxiv. 1.

<sup>7</sup> Ps. cxxii. 1-3 a.

<sup>2</sup> Ps. xxiv. 15.

<sup>5</sup> Eph. v. 1-9.

<sup>8</sup> Luc. xi. 14-28.

<sup>3</sup> Ps. xxiv. 16.

<sup>6</sup> Ps. ix. 20.

*Offerenda.*

Iustitię domini rectę lętificantes corda et dulciora super mel et fauum.

[V.] Nam et seruus tuus custodit ea.<sup>1</sup>

5

[*Secreta.*

[fo. 29v.

Suscipe quesumus domine deuotorum munera famulorum et tua diuinis purifica seruientes pietate misterii quibus etiam iustificas ignorantes per.

*Communio.*

10 Passer inuenit sibi domum et turtur indum † ubi ponat pullos suos Altaria tua domine uirtutum rex meus et deus meus beati qui habitant in domu tua in seculum seculi laudabunt te.<sup>2</sup>

*Post communionem.*

A cunctis nos domine reatibus et periculis dignanter  
15 propitius absolue quos tanti misterii tribuis esse participes per.

## DOMINICA QUARTA.

Letare ierusalem et conuentum facite omnes qui diligitis eam gaudete cum lętitia qui in tristitia fuistis ut exultetis et satiemini  
20 ab aperibus † consolationis nostrę.<sup>3</sup>

V. Lętatus sum.<sup>4</sup>

*Oremus.*

Concede quesumus omnipotens deus ut qui ex merito nostre actionis affligimur tue gratię consolatione respiremus  
25 per dominum.

*Ad galathas.*

Fratres scriptum est quoniam abraham . . . / [fo. 30r.  
. . . / itaque fratres non sumus ancillę filii sed libere. [fo. 30v.  
qua libertate christus nos liberauit.<sup>5</sup>

30

*Gradale.*

Lętatus sum in his que dicta sunt michi in domum domini ibimus.

V. Fiat pax in uirtute tua et abundantia in turribus tuis.<sup>6</sup>

*Tractus.*

35 Qui confidit in domino sicut mons sion non commouebitur in eternum qui habitat in ierusalem.

<sup>1</sup> Ps. xviii. 9 a, 11 b, 12 a.

<sup>4</sup> Ps. cxxi. 1.

<sup>2</sup> Ps. lxxxiii. 4, 5.

<sup>5</sup> Gal. iv. 22-31.

<sup>3</sup> Isai. lxvi. 10, 11 a.

<sup>6</sup> Ps. cxxi. 1, 7.



*N.* Montes in circuitu eius et dominus in circuitu populi sui ex hoc nunc et usque in.<sup>1</sup>

*Secundum iohannem.*

In illo tempore : ablit ihesus trans mare galilee . . / [fo. 31r.  
5 . . / signum : dicebant quia hic est uere propheta : [fo. 31v.  
qui uenturus est in mundum.<sup>2</sup>

*Offerenda.*

Laudate dominum quia benignus est psallite nomini eius  
quoniam suavis est omnia quecumque uoluit in celo fecit et in  
10 terra.<sup>3</sup>

*Secreta.*

Annue nobis quesumus domine ut et diu[i]nis semper  
sollemnitatibus occupemur et misteriis sacris mente pariter  
congruamus et corpore : per dominum.

15

*Communio.*

Ierusalem que edificatur ut ciuitas cuius participatio eius in  
idipsum illuc enim ascenderunt tribus tribus domini ad confi-  
tendum nomini tuo domine.<sup>4</sup>

*Post communionem.*

20

Da nobis quesumus misericors deus : ut sancta tua quibus  
incessabiliter explemur sinceris tractemus obsequis. et fideli  
semper mente sumamus : per dominum.

DOMINICA VA IN PASSIONE DOMINI.

(I)udica me deus et discerne causam meam de gente non sancta  
25 ab homine iniquo et doloso eripe me quia tu es deus meus et  
fortitudo mea.<sup>5</sup>

[Ps.] Quare fremuerunt gentes.<sup>6</sup>

(O)remus. *Ad eb(reos)* †.

Quesumus omnipotens deus familiam tuam /pro- [fo. 32r.  
30 pitius respice : ut te largiente regatur in corpore et te seruante  
custodiatur in mente : per.

*Ad ebreos.*

Fratres : christus assistens pontifex futurorum . . . .

l. 24. The large ornamental initial has been cut away with a knife.

l. 28. The title *A ebreos* is erased. *Of* (= *oremus*) was written in the place which ought to have been occupied by the *Ps.* of the previous line, the letter *o* having disappeared with the initial referred to in the last note.

<sup>1</sup> Ps. cxxiv. 1, 2.

<sup>2</sup> Joh. vi. 1-14.

<sup>3</sup> Ps. cxxxiv. 3, 6 a.

<sup>4</sup> Ps. cxxi. 3, 4.

<sup>5</sup> Ps. xlii. 1, 2 a.

<sup>6</sup> Ps. ii. 1.



qui uocati sunt eterne hereditatis<sup>1</sup> / in christo ihesu : [fo. 32v.  
domino nostro.

*Gradale.*

Eripe me domine de inimicis meis doce me facere uoluntatem  
5 tuam.

*R.* liberator meus domine de gentibus iracundis ab insurgentibus in me exaltabis me a uiro iniquo eripias *†* me.<sup>2</sup>

*Tractus.*

Sepe expugnauerunt me a iuuentute usque israhel.

10 *R.* Sepe expugnauerunt me usque michi.

*R.* Supra *†* dorsum meum usque iniquitatem sibi.

*R.* Dominus iustus concidet ceruices p.<sup>3</sup>

*Secundum iohannem.*

In illo tempore : dicebat dominus ihesus turbis iudeorum :  
15 et principibus sacerdotum quis ex uobis arguit me de peccato? . . . / . . . ihesus autem abscondit [fo. 33r. et v. se : et exiuit de templo.<sup>4</sup>

*Offerenda.*

Confitebor tibi d. in toto corde meo.

20 [*R.*] Retribue seruo tuo [ut] uiuam et custodiam sermones tuos.

*R.* Uiuifica me secundum uerbum tuum domine.<sup>5</sup>

*Secreta.*

Hostias fidelium tuorum deus omnipotens propitius intueri  
et concede ne catena seculi captiuos teneat quos passione  
25 filii tui in omnibus liberos esse uoluisti : per dominum.

*Communio.*

Hoc corpus quod pro uobis tradetur hic calix noui testamenti  
est in meo sanguine dicit dominus hoc facite quotiescunque  
sumitis in meam commemorationem.<sup>6</sup>

30

*Post communionem.*

Adesto nobis domine deus noster et quos tuis misteriis  
recreasti perpetuis defende presidiis : per dominum.

1. 16. At the top left hand corner of fo. 33r. are the letters xB.

<sup>1</sup> Heb. ix. 11-15.

<sup>2</sup> Ps. cxxviii. 1-4.

<sup>3</sup> Ps. cxlii. 9 a, 10 a, xvii. 48 b, 49.

<sup>4</sup> Joh. viii. 46-59.

<sup>5</sup> Ps. ix. 2 a (cx. 1 a, cxxxvii. 1 a, lxxxv. 12 a), cxviii. 17, 25 b.

<sup>6</sup> 1 Cor. xi. 24 b, 25 b.

## DOMINICA PALMARUM.\*

Domine ne longue facias auxilium tuum a me ad defensionem  
meam aspice libera me domine de ore leonis et a cornibus  
/unicorniorum † humilitatem meam.<sup>1</sup> [fo. 34r.

5 Ps. Deus deus meus respice in me quare.<sup>2</sup>

*Oremus.*

Omnipotens sempiterne deus qui humano generi ad  
imitandum humilitatis exemplum saluatorem nostrum carnem  
sumere et crucem subire fecisti concede propitius: ut et  
10 patientiæ ipsius habere documenta et resurrectionis eius  
consortia mereamur: per eundem.

*Ad philipenses.*

Fratres: hoc sentite in uobis quod et . . .  
/dominus ihesus christus: in gloria est dei patris.<sup>3</sup> [fo. 34v.

15 *Gradale.*

Tenuisti manuum † meam dexteram in uoluntatem † tua deduxisti  
me et cum gloria suscepisti me.

V. Quam bonus israhel deus rectis corde mei autem pene moti  
sunt pedes pene effusi sunt gressus mei.

20 V. Quia zelaui in peccatoribus pacem peccatorum uideast.

V. Deus deus meus respice in me quare usque<sup>4</sup>

*Passio domini nostri ihesu christi secundum matheum.*

In illo tempore: dixit ihesus discipulis suis scitis quia post  
biduum pascha fiat † et filius hominis tradetur ut crucifigatur.  
25 tunc congregati sunt principes sacerdotum et seniores populi  
in atrium principis sacerdotum qui dicebatur caiphas et  
consilium fecerunt ut ihesum dolo tenerent ut occiderent:  
dicebant autem non in die . . . / . . . [fo. 35r. usque ad fo. 36r.

Et tunc dicto exierunt in montem oliueti tunc dixit  
30 illis ihesus omnes . . . / . . . [fo. 36v. usque ad fo. 42v.

Altera autem die que est post parasceuen . . . / [fo. 43r.  
. . . sepulcrum signantes lapidem cum custodibus.<sup>5</sup>

l. 16. The first letter of 'meam' has been corrected from t before the remain-  
der of the word was written.

l. 23. The letters t (denoting the words of Christ), s (those of the Jews and  
others), and c (the narrative) are added in vermilion throughout this Passion,  
apparently by the hand of a different scribe, who has also made a few corrections of  
the text and punctuation.

l. 31. fo. 43r. has the letters xb in its top left corner.

<sup>1</sup> Ps. xxi. 20, 22.

<sup>2</sup> Ps. xxi. 2.

<sup>3</sup> Phil. ii. 5-11.

<sup>4</sup> Ps. lxxii. 24, 1-x, xxi. 2.

<sup>5</sup> Matt. xxvi. xxvii.

*Offerenda.*

Improperium expectauit cor meum et miseriam et sustinui qui  
simul contristaretur et non fuit consolantem me quesui et non  
inueni et dederunt in escam meam fel et in siti mea potauerunt me  
5 aceto.<sup>1</sup>

*Secreta.*

Concede quesumus domine ut oculis tuæ maiestatis oblatum  
munus et gratiam nobis deuotionis obtineat et effectum  
perhennitatis adquirat: per dominum.

10

*Communio.*

Pater si non potest hic calix transire nisi bibam illum fiat  
uoluntas tua.<sup>2</sup>

*Post communionem.*

Per huius domine operationem misterium † et uitia nostra  
15 purgentur et iusta desideria complea[n]tur per dominum.

## MISA 'V' FERIA†.

Nos autem gloriari oportet in cruce domini nostri ihesu christi  
in quo est salus uita et resurrectionis † nostra per quem saluati et  
liberati sumus.<sup>3</sup>

20 *N.†* Deus miseriatur.<sup>4</sup>*Oremus.*

Deus a quo et iudas proditor reatus /penam et [fo. 43v.  
confessionis suæ latro premium sumpsit concede nobis pro-  
piti[at]ionis effectum ut sicut in passione suæ † ihesus christus  
25 dominus noster diuersa intulit utrisque † stipend[i]a meri-  
torum ita nobis oblato † uetustatis errore resurrectionis suæ  
gratiam largiatur qui t.

*Lectio e' b' p' a' ad corintheos.*

Fratres: conuenientibus uobis in unum: / [fo. 44r.  
30 corripimur: ut non cum hoc mundo dampnemur.<sup>5</sup>

*Gradale.*

Christus factus est abodiens † patri pro nobis /usque ad [fo. 44v.  
mortem mortem autem crucis.

1. 24. A letter is erased after s in 'passione.'

1. 25. 'Uttrisque' is written over an erasure.

<sup>1</sup> Ps. lxxviii. 21 b, 22.<sup>2</sup> Matt. xxvi. 42.<sup>3</sup> Cf. Gal. vi. 14.<sup>4</sup> Ps. lxvi. 2.<sup>5</sup> 1 Cor. xi. 20-32.



ut † propter quod deus illum exaltauit et donauit illi nomen  
super omne nomen.<sup>1</sup>

*Secundum iohannem.*

In illo tempore : ante diem festum paschæ sciens ihesus  
5 . . . / . . . ego feci uobis : ita uos faciatis.<sup>2</sup> [fo. 45r.

*Of[ferenda].*

Dextera domini fecit uirtutem dextera domini exaltauit [me]  
dextera domini f' usque opera domini.<sup>3</sup>

*Secreta.*

10 Ipse tibi quesumus domine sancte pater omnipotens eterne  
deus sacrificium nostrum re[d]dat acceptum qui discipulis  
/suis in sui commemoratione hec fieri hodierna [fo. 45v.  
traditione monstrauit ihesus christus dominus noster qui  
tecum.

15 Communicantes et diem sacratissimum celebrantes in quo  
lauit pedes discipulorum suorum et immolauit corpus suum  
et sanguinem in misterium redemptionis nostrę sed et  
memoriam.

Hanc igitur oblationem seruitutis nostrę sed ut † cuncta †  
20 familia † tuę quam tibi offerimus ob diem in qua dominus  
noster ihesus christus tradidit discipulis suis corporis et  
sanguinis sui misteria celebranda quesumus domine ut  
placatus accipias

qui pridie quia † pro nostrę † omniumque salute pateretur  
25 hodie accepit panem in sanctas.

*Communio.*

Dominus ihesus postquam cenauit cum discipulis suis lauit  
pedes eorum et ait illis scitis que fecirim uobis ego dominus et  
magister exemplum enim dedi uobis ut et uos ita faciatis.<sup>4</sup>

30 *Post communionem.*

Refecti uitalibus alimentis quesumus domine deus noster  
ut quod tempore † nostre /mortalitatis ex[se]quimur [fo. 46r.  
immortalitatis tuę munere consequamur : per dominum.

*Ad uesperas.*

35 *Ant.* Calicem salutaris accipiam nomen domini et reliqua.<sup>5</sup>  
*Ps.* Credidi propter quod.<sup>6</sup>

<sup>1</sup> Phil. ii. 8, 9.

<sup>2</sup> Joh. xiii. 1-15.

<sup>3</sup> Ps. cxvii. 16, 17.

<sup>4</sup> Cf. Joh. xiii. 4, 5, 12-14.

<sup>5</sup> Ps. cxv. 13.

<sup>6</sup> Ps. cxv. 10.



*Ant.* Cum his qui oderunt p' eram p' cum loquebar illis  
impugnabant me gratis.<sup>1</sup>

*Ps.* Ad dominum.<sup>2</sup>

*Ant.* Ab omnibus† iniquis libera me domine.<sup>3</sup>

5 *Ps.* Eripe me.<sup>4</sup>

*Ant.* Custodi me a laqueo quem statuerunt me † et ab scandalis  
[operantium] iniquitatem.<sup>5</sup>

*Ps.* Domine clamaui a.<sup>6</sup>

10 *Ant.* Considerabam ad dexteram et uidebam et non erat qui  
cognosceret me.<sup>7</sup>

[*Ps.*] Uoce mea.<sup>8</sup>

euangelium† cenantibus hec† accepit ihesus panem benedixit  
ac fregit dedit discipulis suis.<sup>9</sup>

*Post communionem.*

15 Refecti uitalibus alimentis ut supra.

FERIA VI<sup>ae</sup> † IN PARASCIUEN†.

*Oremus.*

Deus a quo et iudas ut supra.

*Lectio isaie† profeta.*

20 Hæc dicit dominus deus. in tribulatione . . . / [fo. 46v.  
. . . et scientiam† plus quam holochausta.<sup>10</sup>

*Gradale.*

Domine audiui auditum tuum et timui consideraui opera tue†  
et expaui.

25 *N.* In medio duum animalium innotessceris dum appropin-  
quauerunt† anni cognosceris dum aduenerit tempus ostenderis.

sed† in eo dum conturbata fuerit anima mea in ira misericordie  
memor eris.

sed† deus a libano ueniet et sanctus de monte umbroso et

30 condenso.

sed† aperuit† celos maiestas eius et laude eius plena est terra.<sup>11</sup>

*Oremus.*

Deus qui peccati ueteris hereditariam mortem in qua  
posteritatis genus omne su[c]cesserat christi filii tui domini

1. 16. This title (with the exception of the last six letters, which are in red)  
is in the small character used for grails, &c.

<sup>1</sup> Ps. cxix. 7.

<sup>4</sup> Ps. cxxxix. 2.

<sup>7</sup> Ps. cxli. 5 a.

<sup>10</sup> Osee vi. 1-6.

<sup>2</sup> Ps. cxix. 1.

<sup>5</sup> Ps. cxl. 9.

<sup>8</sup> Ps. cxli. 2.

<sup>11</sup> Hab. iii. 2, 3.

<sup>3</sup> Ps. cxxxix. 5 b.

<sup>6</sup> Ps. cxl. 1.

<sup>9</sup> Matt. xxvi. 26 a.

[nostri] / passionis † uoluisti † da [ut] conformes eiusdem [fo. 47r.  
facti sicut imaginem terreni natura † necessitate po[r]taui-  
mus ita imaginem celestis gratiæ sanctificatione portem[us]  
ihesu christi domini nostri qui tecum.

5

*Lectio libri exodi.*

In diebus illis: † dixit dominus ad moysen et aaron . . .

/ . . . phase: † id est transetus domini.<sup>1</sup> [fo. 47v.

*Gradale.*

Eripe me domine ab homine malo a uiro iniquo eripe me.

10 *R.* Qui cogitauerunt malitias in corde tota die constituebant  
prelia.

*R.* Acuerunt lingas suas sicut serpentes uenenum aspidum sub  
labiis eorum.

15 *R.* Custodi [me] domine de manu peccatoris ab hominibus .ii. †  
libera.

/ *R.* Qui cogitauerunt subplantare gressus meos et reliqua. [fo. 48r.

*R.* Et funes extenderunt.

*R.* Dixi domino deus meus es tu exaudi domine uocem  
orationis meae.

20 *R.* Domine domine uirtus salutis mea † abumbrasti † super  
caput meum d. b.

*R.* Non † tradas domine usque exaltentur.

*R.* Caput circuitus eorum.

25 *R.* Uerumtamen iusti confitebuntur nomini tuo habitabunt recti  
cum uultu tuo.<sup>2</sup>

*Pasio domini nostri i. christi secundum iohannem.*

In illo tempore: † egressus est ihesus cum discipulis suis . . .

/ . . . . . [fo. 48v. usque ad fo. 53r.  
/ fuerat. ibi ergo propter parasciuen iudeorum: † quam † [fo. 53v.

30 iuxta erat monumentum possuerunt ihesum.<sup>3</sup>

*Orationes in parasciue.*

Oremus dilectissime † nobis pro ecclesia sancta dei ut eam  
deus et dominus noster pacificare et custodire dignetur toto  
orbe terrarum subieciens ei principatus et potestates detque  
35 nobis quietam et trancillam uitam degentibus glorificare deum  
patrem omnipotentem.

*Oremus flectamus genua prosternitur leuate.*

Omnipotens sempiterne deus qui gloriam tuam omnibus in  
christo gentibus reuelasti: † custodi opera misericordiæ tuæ ut

1. 28. The outer margin of fo. 49 has been cut away.

<sup>1</sup> Exod. xii. 1-11.

<sup>2</sup> Ps. cxxxix. 2-10, 14.

<sup>3</sup> Joh. xviii. xix.

ecclesia tua toto orbe defusa stabili fide in confessione tui nominis perseueret: per dominum.

Oremus et pro beatissimo papa nostro 'n' ut deus et dominus noster qui elegit eum in ordinem episcopatus saluum  
5 atque incolomem custodiat ecclesiæ suæ sanctæ ad regendum populum sanctum dei.

*Oremus flectamus g' l.*

[fo. 54r.

Omnipotens sempiterne deus cuius iudicio uniuersa fundantur respice propitius ad preces nostras et electum nobis  
10 antistitem tua pietate conserua ut christiana plebs que tali gubernatur auctore sub tanto pontifice credulitatis suæ meritis augeatur per.

Oremus pro omnibus episcopis prespeteris † diacionibus † subdiaconibus acolitis exorcistis lectoribus hostiariis confessoribus † uirginibus uiduis et pro omni populo sancto dei.  
15

*Oremus flectamus g' le.*

Omnipotens sempiterne deus cuius spiritu totum corpus ecclesie sanctificetur † et regitur exaudi nos pro uniuersis ordinibus supplicantes ut gratiæ tuæ munere ab omnibus  
20 gradibus tibi fideliter seruator †: per.

Oremus et pro christiano imperatore nostro 'n' ut deus et dominus noster subditas faciat omnes barbaras nationes ad nostram perpetuam pacem.

*Oremus flectamus g' l.*

25 /Omnipotens sempiterne deus in cuius manu sunt [fo. 54v. omnium potestates† et omnia iura regnorum respice ad christianorum benignus imperium ut gentes que in sua uirtute confidunt potentiæ tuæ dextra comprimantur per dominum.

Oremus et pro catacuminis nostris ut deus ac dominus  
30 noster adaperiat aures precordiorum ipsorum ianuamque misericordiæ ut per lauacrum regenerationis accepta remissione omnium peccatorum et ipsi inueniantur † in christo ihesu domino nostro per.

*Oremus flectamus g' leuate.*

35 Omnipotens sempiterne deus qui ecclesiam tuam noua semper prole fecundas auge fidem et intellectum catacuminis



nostris' ut renati fonte baptismatis adoptionis tuæ filiis a[g]-  
gregentur : per dominum.

Oremus dilectissimi nobis deum patrem omnipotentem  
mundum' ut cunctis deus pater omnipotens purget erroribus  
5 morbos auferat' famem depellat /aperiat carceres [fo. 55r.  
uincula desoluat perigrinantibus reditum infirmantibus sani-  
tatem nauigantibus portum' salutis indulgeat : per.

*Flec g le.*

Omnipotens sempiterne deus' mestorum consolatio labor-  
10 antium fortitudo : perueniant ad te preces de quacunque tribu-  
latione clamantium ut omnes sibi in necessitatibus suis  
misericordiam tuam gaudeant affuisse : per.

Oremus et pro hereticis et scismaticis ut deus et dominus  
noster ihesus christus eruat eos ab erroribus uniuersis et ad  
15 sanctam matrem ecclesiam catholicam et apostolicam reuocare  
dignetur : per.

*Oremus flectamus g leuate.*

Omnipotens sempiterne deus qui saluas omnes et neminem  
uis perire' ad animas respice diabolicatic† fr[a]ude deceptas  
20 ut omni heretica prauitate deposita errantium corda resipiscant  
et ad ueritatis tuæ redeant unitatem per.

/Oremus et pro perfidis iudeis : ut deus et dominus [fo. 55v.  
noster auferat uelamen de cordibus eorum ut et ipsi agnos-  
cant ihesum christum dominum nostrum.

25 *Oremus hic non flectuntur g.*

Omnipotens sempiterne deus' qui qui † etiam iudaicam per-  
fideam [a] tua misericordia non repellis' exaudi preces nostras  
quas pro illius populi obcecatione defferimus ut agnita ueri-  
tatis tuæ luce que christus est a suis tenebris eruantur : per.

30 Oremus et pro paginis† ut deus omnipotens auferat iniqui-  
tatem de cordibus eorum' ut relictis idulis suis conuertantur  
ad deum uerum et unicum filium eius ihesum christum domi-  
num nostrum cum quo uiuit et regnat cum spiritu sancto  
deus per omnia secula seculorum amen.

35 *Oremus flectamus g.*

Omnipotens sempiterne deus qui non uis mortem pecca-  
torum sed uitam semper inciris' suscipe propitius orationem

l. 25. The second 'qui' is erased.



nostram et libera eos ab idulorum /cultura et aggrega [fo. 56r.  
ecclesiam† tuam† sanctam† ad laudem et gloriam nominis tui  
per d.

His expletis preparatur crux et ponitur uelata iuxta altare et  
5 sustineatur hinc et inde a duobus acolitis cantantibus hos uersus.

*Hic induit episcopus se capa.*

*Ant.* Popule meus quid feci tibi aut in quo contristauisti te re-  
sponde michi qui[a] eduxi te de terra egipti parasti crucem  
saluatori tuo.

10 *Alia † duo parati ita respondent*

Agios otheos agios ysciros agios atanathos eleisonymas.

flexis genibus deinde subsequatur chorus et dicit †

Sanctus deus sanctus fortis sanctus et immortalis miserere nobis.

*Item ii tenentes crucem dicunt Antiphonam.*

15 Quia eduxi te per desertum xl annos uestimenta tua et calcia-  
menta uetustate non sunt atrita manna quoque cibauisti te et intro-  
duxi in terram satis optimam<sup>1</sup> parasti crucem saluatori tuo.

Preui dicunt Agios Sanctus.

*Deinde duo primi dicunt*

20 Qui[d] ultra debui facere tibi et non feci. ego quid[em] pla[n]taui  
te uineam meam fructu decoram<sup>2</sup> et tu facta es michi satis amara  
aceto nanque mixto cum felle /sitim meam potastis†<sup>3</sup> et [fo. 56v.  
lancea perforasti latus<sup>4</sup> saluatoris tui.

Agios.

25 *Ymnus.*

Crux fidelis inter omnes arbor una nobilis nulla silluat talem  
profert fronde flore germine dulce lignum dulce[s] clauos dulce  
pondus sustinet.

Pange lingua gloriosi prelium certaminis et super crucis tropheo  
30 dic triumphum nobile[m] qualiter redemptor orbis immolatus  
uicerit.

[*Oremus.*]

Preceptis salutari[bus] pater libera nos.  
Refecti uitalibus.

35 *Antiphona.* Calicem salutaris accipiam.<sup>5</sup>

*Ps.* Credidi.<sup>6</sup>

*Ps.* Ad dominum cum.<sup>7</sup>

<sup>1</sup> Cf. Deut. viii. 2-4, 7, xxix. 5.

<sup>2</sup> Cf. Ps. lxxviii. 22; Matt. xxvii. 34 a.

<sup>3</sup> Ps. cxv. 13.

<sup>4</sup> Ps. cxv. 10.

<sup>5</sup> Isai. v. 4 a, 2 a.

<sup>6</sup> Cf. Joh. xix. 34 a.

<sup>7</sup> Ps. cxix. 1.

*Ps.* Eripe.<sup>1</sup>

*Ps.* Domine clamaui.<sup>2</sup>

*Ps.* Uoce mea ad dominum.<sup>3</sup>

*Ant.* Mulieres sedentes ad monumentum lamentabantur fientes  
5 dominum.<sup>4</sup>

[*Ps.*] Magnificat.<sup>5</sup>

*Oremus.*

Deus qui unigeniti filii tui domini n. i. christi et reliqua.

[VIGILIA PASCHÆ.]

10 *Lectio libri genesis hlc induit se casula.*

In principio creauit deus celum et terram.<sup>1</sup> . .  
/ . . et requieuit die septimo [fo. 57r. usque ad fo. 58v.  
ab omni opere [quod] patrarat.<sup>2</sup>

[*Oremus.*

[fo. 59r.

15 Deus qui mirabiliter creasti hominem et mirabilibus †  
redimisti da nobis contra oblectamenta peccasti† mentis  
ratione persistere ut mereamur ad gaudia eterna peruenire  
per.

*Lectio libri exodi.*

20 In diebus illis :<sup>1</sup> factum est in uigilia matutina et ecce . .  
/ . . et filii israhel carmen hoc domino dixerunt.<sup>2</sup> [fo. 59v.

*Gradale.*

Cantemus domino gloriosæ enim honorificatus est equum et  
ascensorem proiecit in mare adiutor et protector factus est in  
25 salutem.

*V.* Hic deus meus honorabo eum deus patris mei et exaltabo  
eum.

*V.* Dominus conterens bella dominus nomen est illi.<sup>3</sup>

*Oremus.*

30 Deus cuius antiqua miracula etiam [nostris seculis corus-  
care] sentimus dum quod uim † populo a persecutione egiptia  
liberando dextra † / tuæ potentia contulisti id in salu- [fo. 60r.  
tem gentium per aqua[m] regenerationes† operaris :<sup>4</sup> presta.  
ut in abrahæ filios et in israheliticam dignitate[m] totius  
35 mundi transeat plenitudo :<sup>5</sup> per.

<sup>1</sup> Ps. cxxxix. 2.

<sup>2</sup> Cf. Joh. xx. 11 a.

<sup>3</sup> Exod. xiv. 24-31, xv. 1 a.

<sup>4</sup> Ps. cxl. 1.

<sup>5</sup> Luc. i. 46-55.

<sup>6</sup> Exod. xv. 1 b, 2 b, 3.

<sup>7</sup> Ps. cxli. 2.

<sup>8</sup> Gen. i. ii. 1, 2.

*Lectio isaie profetæ.*

In diebus illis apprehendit † septem mulieres . . / [fo. 60v.  
 . . et absconsionem a turbidine et a pluuiâ.<sup>1</sup>

*Gradale.*

- 5 Uinia facta est dilectu † in cornu in loco uberi.  
 ut † et maceriam circundedit et circundedit † et plantauit uineam  
 edificauit turrin in medio.  
*R.* Et tarcular † fodit in ea uineam † enim domini sabaoth  
 domus israhel.<sup>2</sup>

*Oremus.*

- 10 Deus [qui] nos ad celebrandum paschale sacramentum  
 utriusque † testamenti paginis imbuisti: da nobis intelligere  
 imisericordias † tuas ut ex perceptione presentium munerum  
 firma sit expectatio futurorum per dominum.

*Lectio isaie profetæ.*

- 15 Hæc est hereditas seruorum . . / . . [fo. 61r. et v.  
 uerbum meum quod egred[i]etur de ore meo [dicit] dominus  
 omnipotens.<sup>3</sup>

*Oremus.*

- 20 Deus qui ecclesiam tuam semper gentium uocatione multi-  
 plicas concede propitius ut quos aqua baptismatis abluis  
 continua protectione tu[e]aris: per dominum.

*Gradale.*

- ( 25 Sicut ceruus desiderat ad fontes aquarum ita desiderat anima mea  
 ate † deus.  
*R.* Sitiuit anima mea ad deum uiuum quando ueniam et  
 apparebo ante faciam † dei mei.  
*R.* Fuerunt michi lacrimæ meæ panes die ac nocte dum dicitur  
 michi /per singulos dies ubi est deus tuus.<sup>4</sup> [fo. 62r.]

*[Oremus].*

- 30 Concede quesumus omnipotens deus: ut qui festa paschalia  
 agimus celestibus desideriis accensi fonte[m] uitæ sitiamus:  
 per dominum.

- 35 *Post est † sacerdote red[e]unte in uestiar[i]um. hic procedat ad  
 fontes cum letanis prolixis red[e]untes uero a fonte decantent  
 subiectam letaniam choris alternatim respondentibus.*

Christe audi nos: Sancta maria ora pro nobis.

Sancta dei † genitrix ora pro nobis.

1. 13. The first i is expuncted.

<sup>1</sup> Isai. iv.

<sup>2</sup> Isai. v. 1 b, 2 a, 7 a.

<sup>3</sup> Isai. liv. 17 b, lv. 1-11 a.

<sup>4</sup> Ps. xli. 2-4.



- Sancta uirgo uirginum o' Sancte michel or[a] pro.  
 Sancte gabriel ora pro [pro' Sancte rapael' Sancte  
 iohannes ora pro nobis Sancte petre' Sancte pau-  
 Sancta † andrea Sancte sephane† le or[a] pro  
 5 Sancte laurentii Sancte uincentii  
 Sancte siluester ora pro Sancte griori† o' pro  
 S' benedicte o' pro Sancta petronilla o' pro  
 Sancta agatha o[ra] pro Sancte † margareta o' pro  
 Omnes sancti orate pro Propitius esto parce nobis d'  
 10 Propitius esto libera nos domine  
 Per crucem tuam libera nos domine  
 Per sanctam resurrectionem tuam libera n' d'  
 /Peccatores te rogamus audi nos [fo. 62v.  
 Ut pacem nobis dones te rogamus audi n'  
 15 Ut pluuiam nobis dones t' r' audi nos  
 Ut fructum terre nobis dones t' r' a' n'  
 Ut nos exaudire digneris t' r' a' n'  
 Filii dei te rogamus audi nos

- Hic breuiter siliant et duo cantores dicant ter accendite accen-  
 20 dite accendite Sequatur deinde festium Cirileison quod dum  
 inceperunt sollenni processione ingrediatur sacerdos et facta  
 oratione adoleat incensum Cirileison iii christe[leison] iii Cirie-  
 leison iii Gloria in excelsis deo plurentur†.

*Oremus.*

- 25 Deus qui hanc sacratissimam noctem gloria dominica† resur-  
 rectionis illustras conserua in noua familiae tuae progenie  
 adoptionis spiritum quem dedisti ut corpore et mente reno-  
 uasti † puram tuam exhibeant seruitutem in unitate eiusdem  
 per†.

- 30 *Lectio ad colasenses†.*

Fratres qui consurrexistis cum christo quæ . . . / [fo. 63r.  
 . . . tunc et uos apparebitis cum ipso in gloria<sup>1</sup> alleluia.

Ps.† Confitemini domino quoniam bonus quoniam in seculum  
 misericordia eius.<sup>2</sup>

- 35 *Tractus.*

Laudate dominum omnes g.<sup>3</sup>

*Secundum matheum.*

Uespere autem sabbati quæ lucescit in prima . . . [fo. 63v.  
 / . . . ibi eum uidebitis sicut predixit uobis.<sup>4</sup>

<sup>1</sup> Col. iii. 1-4.

<sup>2</sup> Ps. cxvi. 1.

<sup>3</sup> Ps. cxvii. 1.

<sup>4</sup> Matt. xxviii. 1-7.



Ipsa die non canitur offerenda nec agnus dei nec communio neque pax accipitur.

*Secreta.*

Suscipe domine quesumus preces populi tui cum oblationibus hostiarum ut paschalibus initiatæ misertus † ad eternitatis nobis medelam te operante percipiant †: per dominum.

Et te quidem omni tempore: sed in hanc†.

Communicantes et noctem sacratissimam celebrantes resurrectionis domini nostri ihesu christi secundum carnem sed et memoriam uenerantes inprimis glori[os]e semper uirginis marię genetricis eiusdem domini et dei nostri christi sed [et] beatorum.

Hanc igitur oblationem seruitutis nostræ sed et cunctæ familiæ tuæ quia † tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et spiritu sancto tribuens eis remissionem omnium peccatorum: quesumus domine ut placatus.

*[Post communionem.]*

[fo. 64r.

Spiritum nobis domine tuæ caritatis infunde [ut quos] sacramentis paschalibus satiasti tua facias pietate concordēs  
20 per in unitatem † eiusdem.

IN DIE SANCTA† PASCHA†.

*Antiphona.*

Resurrexi et adhuc tecum sum alleluia possuisti super me manum tuam alleluia alleluia mirabilis facta est scientia tua alleluia  
25 alleluia alleluia.<sup>1</sup>

*Ps.* Domine probasti me et cognouisti me<sup>2</sup> gloria.

*Oremus.*

Deus qui hodierna die per unigenitum tuum eternitatis nobis aditum deuicta morte reserasti: uota nostra que preueniendo aspiras etiam adiuuando proseguere per eundem.  
30

*Ad corintheos.*

Fratres: expurgate uetus fermentum: ut sitis . . . et nequitia: sed in azimis sinceritatis: et ueritatis.<sup>3</sup>

<sup>1</sup> Ps. cxxxviii. 18 b, 5 b, 6 a.

<sup>2</sup> Ps. cxxxviii. 1.

<sup>3</sup> 1 Cor. v. 7, 8.

*Gradale.*

Hec est dies quam fecit dominus exultemus et lætemur in ea.

*R.* Confitemini domino quoniam bonus quoniam /in [fo. 64v.  
seculum misericordia eius. Alleluia.

5 *R.* Pascha nostrum immolatus est christus.

*R.* Epulemur in astimis sinceritatis et ueritatis.<sup>1</sup>

*Secundum marcum.*

In illo tempore : maria magdalenæ et maria iacobi . . .  
precedet uos in galileam. ibi eum uidebitis sicut dixit  
10 uobis.<sup>2</sup>

*Offerenda.*

Terra tremuit et quieuit dum resurg[er]et in iudicio deus. alleluia.  
notus in iudea deus. usque eius. et factus est in pace locus eius.  
usque. in sion. ibi confregit potentias. usque. æternis.<sup>3</sup>

15

*[Secreta.*

[fo. 65r.

Suscipe p[ro]pitius domine munera famulorum tuorum ut in  
confessione tui nominis et baptismo renouati sempiternam  
beatitudinem consequantur per.

*Communio.*

20 Pascha nostrum immolatus est christus alleluia. itaque epulemur  
in azemis † sinceritatis et ueritatis. alleluia alleluia.

*Post communionem.*

Spiritum nobis domine tuæ caritatis [infunde ut quos]  
sacramentis paschalibus satiasti tua facias pietate concordēs.  
25 per in unitate eiusdem.

## DOMINICA IN ALBIS.

Quasi modo geniti infantes. alleluia. rationabile sine dolo lac  
concupiscite. alleluia alleluia alleluia.

*Ps.* Exultate deo. usque. iacob.<sup>4</sup>

30

*Oremus.*

Presta quesumus omnipotens deus. : ut qui paschalia festa  
peregimus. hec te largiente moribus et uita teneamus per.

l. 16. The rubricator has added the mark indicating 'ro' in the first syllable of  
'propitius.'

<sup>1</sup> Ps. cxvii. 24, 1; 1 Cor. v. 7 b, 8 a, c.

<sup>2</sup> Marc. xvi. 1-7.

<sup>3</sup> Ps. lxxv. 9 b, 10 a, 2-5.

<sup>4</sup> 1 Cor. v. 7 b, 8 a, c.

<sup>5</sup> 1 Pet. ii. 2 a.

<sup>6</sup> Ps. lxxx. 2.

*Lectio epistolæ b' iohannis a'*

Karissimi: omne quod natum est ex deo: / [fo. 65v.

qui credit in filium dei: habet testimonium dei in se.<sup>1</sup>

Alleluia.

5 *R.* dominus regnavit decorem induitus† usque servitute† alleluia alleluia.

[*R.*] Iubilare deo omnis usque in lætitia.<sup>2</sup>

*Secundum iohannem.*

In illo tempore: tomas autem unus de xii qui . . .  
10 / . . . ut credentes uitam habeatis: in nomine meo.<sup>3</sup> [fo. 66r.

*Offerenda.*

Angelus domini descendit de celo et dixit mulieribus quem queritis surrexit sicut dixit alleluia euntes dicite discipulis eius: ecce precedet uos in galileam ibi eum uidebitis sicut dixit  
15 dixit alleluia ihesus sicut dixit stetit in medio eorum et dixit eis pax uobis uidete quia ego ipse sum.<sup>4</sup>

*Secreta.*

Suscipe munera quesumus domine exultantis ecclesie: et cui causam tanti gaudiū prestetisti: perpetuum / fructum [fo. 66v.  
20 concede letitiæ.

*Communio.*

Mitte manuum † tuam et cognosce loca clauorum alleluia: et noli e[ss]e [in]credulus sed fidelis.<sup>5</sup>

*Post communionem.*

25 Quesumus domine deus noster ut sacrosancta misteria que pro prearationis † nostre munimine contulisti: et presens nobis remedium esse facias et futurum: per.

## VIGILIA ASCENSIONIS.

Omnes gentes plaudite manibus usque exultationis.<sup>6</sup>  
30 [*Ps.*] subiecit populos nobis usque nostris.<sup>7</sup>

*Oremus.*

Presta quesumus omnipotens deus: ut nostre mentis intentio: quo sollennitatis hodiernę gloriosus auctor ingressus est semper intendat et quo fide pergit conuersatione perueniat  
35 per eundem.

l. 19. The second e of 'prestetisti' is altered from i.

<sup>1</sup> 1 Joh. v. 4-10 a.

<sup>2</sup> Ps. xcii. 1 a, xcix. 2 a.

<sup>3</sup> Joh. xx. 24-31.

<sup>4</sup> Matt. xxviii. 2 b, (5), 6 a, 7; Luc. xxiv. 36, 39 a.

<sup>5</sup> Cf. Joh. xx. 27.

<sup>6</sup> Ps. xlv. 2.

<sup>7</sup> Ps. xlv. 4.



*Lectio actuum apostolorum.*

In diebus illis: multitudinis credentium erat . . . / [fo. 67r.  
 . . . diuidebantur autem singulis prout cunque † opus erat.<sup>1</sup>

Alleluia.

5 *N.* confitemini domino et inuocate nomen eius annuntiate inter  
 gentes: o: eius.<sup>2</sup>

*Secundum iohannem.*

In illo tempore: subleuatis dominus oculis in celum: ihesus  
 dixit. . . / . . . non sum in mundo et hii in [fo. 67v.  
 10 mundo sunt: et ego ad te uenio.<sup>3</sup>

*Offerenda.*

Uiri galilei quid admiramini aspicientes in celum hic ihesus qui  
 assumptus est a uobis in celum sic ueniet quemadmodum uidistis  
 eum ascendentem in celum alleluia cunque intuerentur in celum  
 15 euntem illum duo: uiri asseterunt iuxta illos in uestibus albis.<sup>4</sup>

*Secreta.*

Sacrificium domine pro filii tui supplices uenerabili quam  
 preuenimus ascensione deferimus: presta quesumus ut et nos  
 per ipsum hiis commerciis sacrosanctis ad celestia /con- [fo. 68r.  
 20 surgamus: per.

*Communio.*

Pater cum essem cum eis ego seruabam eos quos dedisti michi  
 alleluia: nunc autem ad te uenio non rogo ut tollas eos de mundo:  
 sed ut serues eos a malo<sup>5</sup> a: a.

25 *Post [communionem].*

Tribue quesumus domine: ut per hec sacramenta que  
 sumpsimus illuc tendat nostræ deuotionis affectus quo tecum  
 est nostra substantia: ihesus christus dominus noster: qui  
 tecum.

30 IN DIE AD MISAM.

Viri galilei quid admiramini aspicientes in celum alleluia  
 quemadmodum uidistis eum ascendentem in celum ita ueniet  
 alleluia alleluia.<sup>6</sup>

*Ps.* Omnes gentes plaudite: usque exultationis.<sup>7</sup>

1. 31. The initial of 'Viri' is here V not as usually elsewhere U.

<sup>1</sup> Acts iv. 32-35.

<sup>2</sup> Ps. civ. 1.

<sup>3</sup> Joh. xvii. 1-11 a.

<sup>4</sup> Act. i. 11, 10.

<sup>5</sup> Joh. xvii. 12 a, 13 a, 15.

<sup>6</sup> Act. i. 11 a, c.

<sup>7</sup> Ps. xlvii. 2.



*Oremus.*

Concede quesumus omnipotens deus: ut qui hodierna die unigenitum tuum redemptorem nostrum ad celos ascendisse credimus ipsi quoque mente in celestibus habitemus: per  
5 dominum.

*Lectio actuum apostolorum.*

Primum quidem sermonem feci de omnibus . . .  
/ . . sic ueniat † quemadmodum uidistis eum [ff. 68v., 69r.  
eundem † in celum.<sup>1</sup>

10 Alleluia.

*R.* Ascendit deus in iubilatione dominus in uoce tubæ: alleluia  
dominus in sina in sancto ascendens in altum captiuam duxit capiuitatem<sup>2</sup> alleluia.

*Secundum marcum.*

15 In illo tempore: recumbentibus illis: xi: discipulis:  
/ . . et sermonem confirmante: sequentibus signis.<sup>3</sup> [fo. 69v.

*Offerenda.*

Ascendit deus in iubilatione dominus in uoce tube: alleluia.

[*R.*] Omnes gentes plaudite: usque exultationis quoniam  
20 dominus summus terribilis rex magnus super omnem terram  
alleluia subiecit populos nobis: usque nobis alleluia.<sup>4</sup>

*Secreta.*

Suscipe domine munera que pro filii tui gloriosa ascensione deferimus: et concede propitius ( . . ) ut a presentibus  
25 periculis liberemur et ad uitam perueniamus eternam per.

Communicantes et diem sacratissimum celebrantes quo dominus ihesus christus noster unigenitus tuus filius unitam sibi fragilitatis nostræ substantiam in gloriæ tuæ dextera / collocauit: et memoriam uenerantes inprimis [fo. 70r.  
30 gloriosæ semper uirginis.

*Communio.*

Psallite domino qui ascendit super celos celorum ad orientem.<sup>5</sup>

*Post (communione).*

Presta nobis quesumus omnipotens et misericors deus: ut  
35 quæ uisibilibus misteriis sumendo † percepimus inuisibili consequamur effectum per dominum.

1. 15. The word 'illis' is erased.

1. 24. A word, following 'propitius' and connected by a hyphen with 'ut,' is erased.

1. 33. The outer margin of fo. 70 has been cut away, and with it the last letters of the titles *post communionem, ad misam.*

<sup>1</sup> Act. i. 1-11.

<sup>2</sup> Marc. xvi. 14-20.

<sup>3</sup> Ps. xlvii. 6, lxvii. 18 b, 19 a (Eph. iv. 8 a).

<sup>4</sup> Ps. xlvii. 6, 2-4.

<sup>5</sup> Ps. lxvii. 33 b, 34 a.

## [VIGILIA PENTECOSTES.]

*Ad mi(sam) oratio.*

Kyrieieison † ter christe eleison ter kyrieieison † ter dominus vobiscum.

5

*Oremus.*

Presta quesumus omnipotens deus ut claritatis tuæ super nos splendor effulgeat et lux tua † lucis corda eorum qui per gratiam tuam renati sunt et† sancti spiritus illustratione confirmet per in unitate eiusdem.

10

*Lectio actuum apostolorum.*

In diebus illis : factum est cū appollo esset corinti . . .  
/ . . menses : desputans et suadens de regno [fo. 70v.  
dei.<sup>1</sup>

Alleluia.

15

R. Confitemini domino usque eius laudate dominum omnes gentes usque in æternum.<sup>2</sup>

*Secundum iohannem.*

In illo tempore : dixit ihesus discipulis suis. si diligeritis me  
. . . / . . et ego diligam eum : et manifestabo ei [fo. 71r.  
20 me ipsum.<sup>3</sup>

*Offerenda.*

Emitte spiritum tuum et creabuntur et renouabis faciem terre sit gloria domini in secula<sup>4</sup> alleluia.

*Sec[reta].*

25

Munera domine quesumus oblata sanctifica et corda nostra sancti spiritus illustratione emunda per in.

Communicantes et noctem sacratissimam pentecustes celebrantes quo spiritus sanctus apostolis innumeris lingis apparuit sed et memoriam uenerantes inprimis gloriosse.

30

Hanc igitur oblationem seruitutis nostre sed et cunctæ familie tuæ quam tibi offerimus p[ro] his quoque quos regenerare / dignatus es ex aqua et spiritu sancto [fo. 71v. trib[u]ens eis remissionem omnium peccatorum quesumus domine ut placatus accipias.

1. 2. See note on p. 40, l. 33.

<sup>1</sup> Act. xix. 1-8.

<sup>2</sup> Ps. cxvii. 1 ; cxvi.

<sup>3</sup> Joh. xiv. 15-21.

<sup>4</sup> Ps. ciii. 30, 31 a.



*Communio.*

Ultimo festiuitatis die dicebat ihesus qui in me credit flumina de uentre eius fluent aque uiue hoc autem dixit de spiritu sancto quem accepturi erant credentes in eum<sup>1</sup> alleluia alleluia.

5

*Post [communionem].*

Sancti spiritus domine corda nostra mundet infusio et sui roris intima a[s]persione fecundet per.

## DOMINICA PENTECOSTES.

Spiritus domini repleuit orbem terrarum alleluia et hoc quod  
10 continet omnia scientiam habet uocis<sup>2</sup> alleluia alleluia alleluia.

*Ps.* Exurgat deus et dissipentur usque eius confirma deus hoc quod usque nobis.<sup>3</sup>

*Oremus.*

Deus qui hodierna die corda fidelium spiritus sancti illus-  
15 tratione docuisti ⁊ da nobis in eodem spiritu recta sapere et de eius semper consolatione gaudere per in unitate eiusdem.

*Lectio actuum apostolorum.*

In diebus illis ⁊ cum complerentur dies penticustes ⁊ . .  
/ . . audiuius eos loquentes nostris linguis ⁊ [fo. 72r. et v.  
20 magnalia dei.<sup>4</sup>

Alleluia.

*R.* Emitte spiritum tuum et creabuntur usque terre alleluia.

[*R.*] Spiritus domini replebit orbem terrarum usque habet.<sup>5</sup>

*Secundum iohannem.*

25 In illo tempore ⁊ dixit ihesus discipulis suis. si quis diligit me . . / . . et sicut mandatum dedit michi [fo. 73r. pater ⁊ sic facio.<sup>6</sup>

*[Offerenda].*

30 Confirma deus hoc quod operatus es nobis a templo tuo in ierusalem usque munera alleluia.

[*R.*] Cantate domino psalmum dicite nomini eius iter facite ei usque illi in ecclesiis benedicite dominum ⁊ deum ⁊ de fontibus israhel ibi beniamini usque excessu regena ⁊ terra ⁊ cantate deo psallite domino psallite deo qui ascendit usque ad orientem.<sup>7</sup>

l. 26. The rubricator has entirely passed over ff. 73-76.

<sup>1</sup> Joh. vii. 37 a, 38, 39 a.

<sup>2</sup> Sap. i. 7.

<sup>3</sup> Ps. lxvii. 2, 29 b.

<sup>4</sup> Act. ii. 1-11.

<sup>5</sup> Ps. ciii. 30; Sap. i. 7.

<sup>6</sup> Joh. xiv. 23-31 a.

<sup>7</sup> Ps. lxvii. 29 b, 30, 5 a, 27, 28 a, 33, 34 a.

[*Secreta*].

Munera quesumus domine oblata sanctifica et corda nostra sancti spiritus illiustratione † emunda per in eiusdem.

Communicantes et diem ut est in sabbato.

5 Hanc igitur oblationem ut est in sabbato.

[*Communio*]. [fo. 73v.

Factus est repente de celo sonus tanquam aduenientis spiritus uehementis ubi erant apostoli sedentes alleluia et et † repleti sunt omnes spiritu sancto loquentes magnalia<sup>1</sup> alleluia.

10 [*Post communionem*].

Spiritus sancti domine corda nostra mundet infusio et sui roris intima aspersione fecundet: per in e.

[DE INVENTIONE SANCTÆ CRUCIS].

15 Nos autem gloriari oportet in cruce domini nostri ihesu christi in quo est salus et uita † resurrectio nostra per quem saluati et liberati sumus.<sup>2</sup>

[*Ps.*] Deus miseriatur nostri et benedicat usque nostri.<sup>3</sup>

[*Oremus*].

20 Deus qui in preclara salutiferę crucis inuentione passionis tuę miracula suscitasti concede ut uitalis ligni pretio eterne uitę susfragia † consequamur qui uiuis.

[*Ad galatas*].

25 Fratres: confido de uobis in domino: quod nichil / . . . per quem michi mundus crucifixus est et ego [fo. 74r. mundo.<sup>4</sup>

[*Gradale*].

Christus factus est pro nobis oboedens † patri usque ad mortem mortem autem crucis propter quod et d[eu]s exaltauit illum et dedit illi nomen quod est super omne nomen<sup>5</sup> alleluia.

30 [*V.*] Dulce lignum dulces clauos dulce † ferens pondera que sola fuisti digna sustinere regem celorum et dominum.

[*Secundum iohannem*].

In illo tempore: erat homo ex fariseis necodemus . . . / . . . non pereat: sed habeat uitam eternam.<sup>6</sup> [ff. 74v., 75r.

l. 3. The second i of 'illiustratione' is expuncted.

l. 34. The lower margin of fo. 75 has been cut away.

<sup>1</sup> Act ii. 2, 4 a, 11 b.

<sup>2</sup> Cf. Gal. vi. 14.

<sup>3</sup> Ps. lxvi. 2.

<sup>4</sup> Gal. v. 10-12, vi. 12-14.

<sup>5</sup> Phil. ii. 8, 9.

<sup>6</sup> Joh. iii. 1-15.



[*Offerenda*].

Dextera domini fecit uirtutem dextera domini exaltauit me  
dextera domini fecit uirtutem.

[*V.*] Non moriar sed uiuam et narrabo opera domini.<sup>1</sup>

5 [ *Secreta* ].

Sacrificium domine quod immolamus placatus intende ut  
ab omni : nos exuat bellatorum nequitia et per uixillum sanctę  
crucis filii tui ad conterendas potestates ereas et aduersariorum  
insidias nos in tuę protectionis securitate constituas : per.

10 [ *Communio* ]. [fo. 75v.

Nos autem gloriari oportet in cruce domini nostri ihesu christi in  
quo est uita et resurrectio et reliqua.<sup>2</sup>

[*Post communionem*].

Repleti alimonia celesti et spirituali poculo recreasti †  
15 quesumus omnipotens deus : ut nos ab hoste maligno defendas  
quos per lignum sanctę crucis filii tui armis iustitię triumphare  
iusisti per eundem.

## [PREFATIONES].

[*In natiuitate domini*].

20 ☩ æterne deus, quia per incarnati uerbi misterium : noua  
mentis nostrę oculis lux tuę claritatis infulsit. ut dum  
uisibiliter deum cognoscimus : per hunc inuisibilium amore  
rapiamur et ideo cum angelis et archangelis cum tronis et  
dominationibus. cumque omni militia celestis exercitus :  
25 ymnum glorię tuę canimus sine fine dicentes s' s' s.

[*In epifania*].

☩ æterne deus quia cum unigenitus tuus in substantia  
nostrę mortalitatis apparuit : in nouam [nos] immortalitatis  
lucem reparauit. et ideo.

30 [ *In feria iiii in capite ieiunii* ].

☩ æterne deus qui corporali ieiunio uitia com- [fo. 76r.  
premis : mentem eleuas : uirtutem largiris et premia : per  
christum dominum.

l. 19. The title is inserted by a modern hand : 'prefacio in die natiuitatis domini.'

l. 26. This Preface is wrongly inscribed, by the hand mentioned in the last note, 'de trinitate.'

<sup>1</sup> Ps. cxvii. 16, 17.

<sup>2</sup> Cf. Gal. vi. 14.

## [In die paschæ].

⊕ equum et salutare : te quidem omni tempore : sed in hac  
 potissimum die glorios[i]us predicare : cum pascha nostrum  
 ymmolatus est christus. ipse enim uerus est agnus : qui abstulit  
 5 peccata mundi : qui mortem nostram moriendo destruxit et  
 uitam resurgendo reparauit. et ideo cum.

## [In festis sanctæ mariæ].

⊕ æterne deus. et te in purificatione uel annunti[ati]one ue.  
 assumptione uel natiuitate beatę marię semper uirginis  
 10 exultantibus animis collaudare et predicare : quę et unigenitum  
 tuum sancti spiritus obumbratione concepit et uirginitatis  
 gloria permanente huic mundo lumen et[er]num effudit :  
 ihesum christum : dñr per quem m.

## [In festis sanctæ crucis].

[fo. 76v.]

⊕ æterne deus : qui salutem humani generis in ligno crucis  
 15 constituisti : et † unde mors oriebatur inde uita resurgeret : et  
 qui per lignum uincebat per lignum quoque uinceretur per  
 christum dominum.

## [In dominica pentecostes].

⊕ æterne deus per christum dominum nostrum : qui  
 20 ascen( . . . ) super omnes celos : sedensque ad dexteram  
 tuam promissum spiritum sanctum hodierna die in filios  
 adoptionis effudit. quapropter profusis gaudiis totus in orbe  
 terrarum mundus exultat : sed et super[næ] uirtutes atque  
 25 angelice potestates ymnvm glorię tuę concinunt sine fine  
 dicentes : s' s' s.

## [In die ascensionis].

⊕ æterne per christum dominum nostrum : qui post resur-  
 rectionem suam omnibus discipulis suis manifestus apparuit :  
 30 et ipsis cernentibus est eleuatus in celum : ut nos diuinitatis  
 suę tribueret esse participes. et ideo cum angelis.

ll. 14, 19. Titles for these prefaces are supplied by the hand already mentioned, viz. : 'de sancta cruce prefacio,' 'de spiritu sancto prefacio.'

l. 21. The letters following 'ascen' have been partially erased. They seem to have been pœ.

l. 25. In 'ymnvm' the scribe writes v for u.

l. 26. The modern hand has added 'dominus dominus deus sababaoth†.'

l. 27. The title 'de ascensione prefacio' has been supplied by the modern hand.

## [SANCTORALE].

/IN DIE [SANCTI ANDREÆ] AD MISAM. [fo. 77r.

Michi autem nimis honorati.<sup>1</sup>*Oremus.*

- 5 Maiestatem tuam domine suppliciter exoramus: ut sicut ecclesie tuę beatus andreas apostolus extitit predicator et rector ita pro nobis apud te sit perpetuus intercessor: per dominum.

*Ad romanos.*

- 10 Fratres: corde creditur ad iustitiam . . . / . . . [fo. 77v.  
eorum: et in fines orbis terrę uerba eorum.<sup>2</sup>

*R.* Constitues eos principes<sup>3</sup> alleluia.*V.* Dilexit andream dominus in odorem suauitatis.<sup>4</sup>*Secundum matheum.*

- 15 In illo: ambulans ihesus iuxta mare galileę . . . statim relictis retibus et patre secuti sunt eum.<sup>5</sup>

*Offerenda.*Constitues.<sup>6</sup>*Secreta.*

- 20 Sacrificium nostrum tibi domine quesumus beati andree precatio sancta conciliet ut cuius honore sollenniter exhibetur meritis efficiatur acceptum: per.

*Communio.*

- 25 Dicit andreas simon[i] fratri suo inuenimus mess[i]am qui dicitur christus: et adduxit eum ad ihesum.<sup>7</sup>

/Post [communionem]. [fo. 78r.

Sumpsimus domine diuina misteria beati andree festiuitate letantes que sicut tuis sanctis ad gloriam uobis † quesumus ad ueniam prodesse perficias: per.

<sup>1</sup> Ps. cxxxviii. 17.<sup>4</sup> Cf. Sir. xxiv. 20.<sup>7</sup> Joh. i. 41 b, 42 a.<sup>2</sup> Rom. x. 10-18.<sup>5</sup> Matt. iv. 18-22.<sup>3</sup> Ps. xlv. 17 b.<sup>6</sup> Ps. xlv. 17 b.



·VIII· KL' [FEBRUARI] CONUERSIO· S· PAULI APOSTOLI AD  
FIDEM.

Letemur omnes in domino hodiernum diem sollenniter celebrantes quo beatus paulus conuersione sua presentem mundum  
5 decorauit.

*Ps.* Prostratus est seuissimus persecutor et erectus est fidelissimus predicator.

*Oremus.*

Deus qui uniuersum mundum beati pauli apostoli predicatione docuisti dá nobis quesumus: ut qui eius hodierna  
10 die conuersionem colimus per eius ad te exempla gradiamur: per.

*Lectio actuum apostolorum.*

In diebus illis saulus adhuc spirans minarum et . . .  
15 / . . . affirmans quoniam hic est [fo. 78v. usque ad fo. 79v.] christus.<sup>1</sup>

*R.* Domine preuenisti.

*V.* uitam petiit alleluia.

[*V.*] Posui adiutorium super potentem et exaltaui electum de  
20 plebe mea<sup>2</sup>.

*Tractus.*

Tu es uæ † electionis sancte paule apostole uere digne es glorificandus.

*V.* Predicator ueritatis et doctor gentium in fide et ueritate.

25 *V.* Per te omnes gentes cognouerunt gratiam dei.

*V.* Intercede pro nobis ad eum qui te elegit.

*Secundum matheum.*

In illo: dixit simon petrus ad ihesum. ecce nos relinquimus omnia: . . . /centuplum accipiet: et uitam [fo. 80r.]  
30 eternam possidebit.<sup>3</sup>

*Offerenda.*

Posuisti.<sup>4</sup>

*Secreta.*

Apostoli tui pauli precibus domine plebis tuæ dona sanctifica: ut que tibi grata tuo sunt instituto gratiora fiant eius patrociniò supplicantis per.

*Communio.*

Amen dico uobis: ut supra.<sup>5</sup>

<sup>1</sup> Act ix. 1-22.

<sup>2</sup> Matt. xix. 27-29.

<sup>3</sup> Ps. xx. 4, 5, lxxxviii. 20 b.

<sup>4</sup> Ps. xx. 4 b.

<sup>5</sup> Matt. xix. 28 a, 29 b.

*Post communionem.*

Salutari refecti misterio quesumus omnipotens deus ut qui  
hunc diem in beati pauli apostoli tui conuersione honorabilem  
haberi uoluisti: nos quoque conuersos a uitiiis in tua facias  
5 semper seruitute gratulari: per.

MISA DE SANCTA BRIGITA KL' FEBRUARII.

*[Oremus.]*

Celorum atque terrarum conditor et gubernator omnipo-  
tens deus precanti populo succurre tua pietate et presta ut  
10 qui in honore sancte brigite presentem d[i]ei huius gerimus  
sollennitatem per ipsius suffragia perhenni misericordia tua  
potiamur: per.

*Secreta.*

Ecclesie tue quesumus domine preces et hostias beatę  
15 brigitę commendet oratio ut qui pro illius meritis maiestatem  
tuam indefessam atque exorabilem humiliter imploramus  
/cuius† precibus adiuti misericordiam tuam senti- [fo. 80v.  
amus: per.

*Post [communionem].*

20 Adiuuent nos quesumus domine hec misteria sancta quę  
sumpsimus et beatę uirginis tuę brigitę intercessio uener-  
anda: per.

*[IN PURIFICATIONE SANCTÆ Marię].*

Incipit ordo in purificatione sanctę marię postquam fratres exierint a capitulo pulsantur ter  
25 signa sicut mos est et induant se sacris uestibus sicut soliti sunt facere in festiuis diebus  
ueniendum [est] ante altare sanctę marię ibique prosternantur tapetę et desuper ponantur  
candelę benedicantur[ue] cum magna ueneratione ab episcopo uel diacono uel ab ebdomadario  
hoc modo.

*Oremus.*

30 Benedic domine ihesu christe hanc creaturam cerę suppli-  
cantibus nobis et infunde ei per uirtutem sanctę crucis bene-✠  
dictionem celestem ut qui eam ad repellendas† tenebras  
humano generi tribuisti: talem signaculo sanctę ✠ crucis tuę  
fortitudinem et benedictionem accipiat ut in quibuscunque  
35 locis accensa siue [posita] fuerit discedat diabolus et con-  
tremescat et fugiat pallidus cum omnibus ministris suis de  
habitationibus illis nec presumat amplius inquietrare † serui-  
entes tibi qui cum deo patre et spiritu s[an]c[t]o uiuis et  
regnas deus per omnia.

ll. 25, 31. Opposite the former of these lines, in right margin, are the letters  
'In,' and opposite the latter 'Incipit' (?).

l. 35. In the right margin after 'siue,' in a later hand, 'possita.'

l. 37. The letters 'qui' in 'inquietrare' are erased. A few letters written in  
the margin, also erased, are followed by 'qui' in a later hand (apparently not the  
same as that mentioned in last note).



*Oremus.*

Domine sanctę pater omnipotens ęterne deus: qui omnia  
 ex nichilo creasti et iusu tuo per opera apium /hunc [fo. 81r.  
 liquorem ad perfectionem cerei euenire fecisti et qui hodierna  
 5 die petitionem iusti simeonis implesti te humiliter deprecamur  
 ut has candelas ad ęsus hominum et stantem † corporum  
 et animarum siue in terra siue in aquis per inuocationem  
 sanctissimi nominis tui et per intercessionem sanctę marię  
 semper uirginis cuius hodie [festa] deuota † celebrantur et per  
 10 preces omnium sanctorum tuorum bene✠dicere et sancti✠  
 ficare digneris et huius plebis tuę que illas honorifice in  
 manibus desiderat portare teque laudando exultare exaudias  
 uoces de celo sancto † tuo et de sede maiestatis tuę et propi-  
 tius sis omnibus clamantibus ad te quos redemisti pretioso  
 15 sanguine filii tui qui tecum uiuit et regnat in unitate.

*Oremus.*

Omnipotens sempiterne deus qui hodierna die unigenitum  
 tuum ulnis sancti simeonis in templo sancto tuo suscipiendum  
 presentasti tuam supplices deprecamur clementiam ut has  
 20 candelas quas nos tui famuli in tui /nominis magnifi- [fo. 81v.  
 centia suscipientes gestare cupimus luce accensas bene✠di-  
 cere et sancti✠ficare digneris quatinus eas tibi domino deo  
 nostro offerendo digni et sancto igne tuę dulcissimę caritatis  
 succensi in templo sancto glorię tuę representari mereamur  
 25 per.

*Oremus.*

Deus cuius unigenitus hodierna die cum substantia nostre  
 carnis secundum legem cum hostiis debitis apparentibus † in  
 templo est oblatus et a iusto simeone in ulnis susceptus con-  
 30 cede quesumus ut sicut ille mortem non uidit quousque  
 uidere meruit christum domini: ita et nobis tribue per inter-  
 cessionem sanctę et intemeratę uirginis marię: ut absque  
 contagione peccati in celesti templo tuā mereamur uisione  
 perfrui luminaria quoque que populus tuus in hoc sacro templo  
 35 tibi deuote offert tua bene✠dictione sanctifices ut quicunque

L. 2. In the upper margin of f. 81r. is written (*p.m. ut uid.*) a word, the upper portions of the letters of which have been cut away by the binder: 'u( . . . )ce'.

L. 6. The word 'stantem' is partially deleted and 'et san(itatem)' (the last letters cut away by the binder) written in a later hand in the margin.

L. 9. The hand mentioned in the last note has added 'festa' after 'hodie,' and written 'e' in the left margin, apparently as a correction of the last letter of 'deuota.'



ea gestauerint: tam animæ quam corporis consequantur  
/medelam: per dominum nostrum. [fo. 82r.

*Oremus.*

Immensam maiestatis tuę misericordiam obsecramus omni-  
5 potens deus ut qui uerum lumen dominum nostrum ihesum  
christum hodierna die cum nostre carnis substantię † in  
templo presentari: atque diu desideratum beatum † simeonis  
brachiis amplecti uoluisti: mentis nostre sensus dono tue  
gratię illuminare digneris: quatinus hos cereos tua bene-  
10 dictione sanctificatos ferentes: castitatis sinceritate tuique  
amoris caritate illuminasti: nosmet ipsos hostiam uiuentem  
sanctum † tibi que placentem exhibere ualeamus: per.

Tunc asperga[n]tur aqua benedicta et tuere † adoleantur et illu-  
minentur et interim [canatur] a clero antiphona

15 Lumen ad reuelationem gentium et gloriam plebis tuę israhel.<sup>1</sup>  
[*Alia ant.*] Nunc dimittis seruum tuum domine secundum  
uerbum tuum in pace quia uiderunt oculi mei salutare tuum.<sup>2</sup>

Ante altare.

Aue gratia plena dei genitrix uirgo: ex te enim ortus est sol  
20 iustitię illuminans que in tenebris sunt letare tu senior iuste  
suscipiens in ulnans † liberatorem /animarum donantem [fo. 82v.  
nobis et resurrectionem.

Post hoc accipiat † omnes singulos cereos de manu pontificis  
uel editui et dicatur

25 *Oremus.*

Omnipotens sempiterne deus qui unigenitum tuum ante  
tempora de te genitum: sed temporaliter de maria uirguine  
incarnatum lumen uerum et inefficiens ad depellendas  
humani generis tenebras et ad incendendum lumen fidei et  
30 ueritatis misisti in mundum: concede propitius: ut sicut  
exterius corporali: ita etiam interius luce spiritali irradiari  
mereamur: per dominum.

Hac oratione expleta circumeant in† ecclesiam cantando  
antiphonas ad diem pertinentes ad processionem.

1. 7. In the left margin is written a letter (? a), and opposite it, in the right margin, b.

1. 18. The line surrounding this title is in red.

1. 33. The line round this rubric is in red.

<sup>1</sup> Luc. ii. 32.

<sup>2</sup> Luc. ii. 29, 30.

## [Antiphonæ].

Adorna thalamum tuum sion et suscipe regem christum amplectere maria[m] que est celestis porta ipsa enim portat regem gloriæ non † uero † lumine subsistit uirgo adducens in manibus filium ante  
 5 luciferum quem accipiens simeon in ulnas suas predicauit pouulis dominum eum esse uitę et mortis et saluatorem mundi.

Responsum accepit simeon a spiritu sancto non uisurum se mortem nisi uideret christum domini et cum inducerent puerum in templum : accepit eum in ulnas suas et benedixit deum [fo. 83r.  
 10 et dixit. Nunc dimittis domine seruum [tuum secundum] uerbum tuum in pace.<sup>1</sup>

*Cum autem in chorum redierint dicta antiphona dicatur.*

Benedicta tu in mulieribus<sup>2</sup> kirieleison† ter pater noster et ne nos inducas post partum.

15 *Oremus.*

Erudi quesumus domine plebem tuam et que extrinsecus annua tribuis deuotione uenerari intercedente beata dei genitrice semper uirgine maria interius assequi gratiæ tuæ luce concede per.

20 'IIII' NON FEBRUARII PURIFICATIO SANCTE MARIE

Suscepimus deus misericordiam tuam in medio templi tui secundum nomen tuum ita deus et laus tua in fines terre iustitia plena tua dextera.<sup>3</sup>

[Ps.] Magnus dominus et laudabilis nimis.<sup>4</sup>

25 *Oremus.*

Omnipotens sempiterne deus maiestati † tuam supplices exoramus : ut sicut unigenitus filius tuus hodierna die cum nostræ carnis substantia est in templo presentatus ita nos facias purificatis tibi mentibus presentari per dominum.

30 *Lectio malachie pro[fetę].*

Hec dicit dicit † dominus ecce ego mitto angelum . . .  
 / . . . et sicut anni antiqui<sup>5</sup> dicit dominus : [fo. 83v.  
 omnipotens.

*Gradale.*

35 Suscepimus deus misericordiam tuam in medio templi tui secundum nomen tuum domine ita et laus tua in fines terre.

l. 31. The first 'dicit' is erased.

l. 34. In the margin are written some letters : (...)at | (...)e, most of which have been cut away by the binder.

<sup>1</sup> Luc. ii. 26, 28, 29.

<sup>2</sup> Luc. i. 28 b.

<sup>3</sup> Ps. xlvii. 10, 11.

<sup>4</sup> Ps. xlvii. 2.

<sup>5</sup> Mal. iii. 1-4.



*R.* Sicut audiuius ita et uidimus in ciuitate dei nostri alleluia  
ecce uenit ad templum sanctum suum dominator dominus<sup>1</sup> uenite  
occurramus domino deo nostro<sup>2</sup> Alleluia.

*R.* Hodie oblatus est in templo uirginis filius cuius diuinitatem  
5 omnis non capit orbis.

*Tractus.*

Gaude maria uirgo /cunctas hereses interemisti. [fo. 84r.

*R.* Que garielis † archangeli dictis credidisti.

*R.* Dum uirgo deum et hominem genuisti et post partum uirgo  
10 inuiolata permansisti dei genitrix intercede pro nobis.

*Secundum lucam.*

In illo postquam impleti sunt dies purgationis marie . . .  
/ . . . lumen ad reuelationem gentium et gloriam [fo. 84v.  
plebis tuæ israhel.<sup>3</sup>

15 *Offerenda.*

Diffusa est gratia in labiis tuis propterea benedixit te deus in  
eternum et in seculum seculi.<sup>4</sup>

*Secreta.*

Presta quesumus domine ut sicut hodierna munera uene-  
20 randa filii tui oblatione consecrantur ipsius gloriosæ genitricis  
precibus sempiterni luminis nobis caritatis† [conferatur].

*Communio.*

Responsum accepit simeon a spiritu sancto non uisurum se mor-  
tem nisi uideret christum domini.<sup>5</sup>

25 *Post communionem.*

Da nobis misericors deus eius presenti festiuitate uegi-  
tari cuius integra uirginitate suscepimus autorem † nostræ  
salutis per.

VIII. KL' MARTA CATHEDRA SANCTA PETRI.

30 Statuit ei dominus.<sup>6</sup>

*Ps.* Misericordias domini in eternum.<sup>7</sup>

*Oremus.*

Deus qui beato petro apostolo tuo /collatis clauibus [fo. 85r.  
regni celestis animas ligandi atque soluendi pontificum  
35 tradidisti conced(e) ut intercessionis eius auxilio a pecca-  
torum nostrorum nexibus liberemur qui uiuis.

<sup>1</sup> Ps. xlvii. 10, 11 a, 9 a; Mal. iii. 1 b.

<sup>2</sup> Luc. ii. 22-32.

<sup>3</sup> Sir. xlv. 3c.

<sup>4</sup> Ps. xlv. 3 b.

<sup>5</sup> Ps. lxxxviii. 2.

<sup>6</sup> Cf. Jer. iii. 22.

<sup>7</sup> Luc. ii. 26.



*Lectio e b petri apostoli.*

Petrus apostolus ihesu christi electis aduenis . . . / [fo. 85v.  
 . . inueniatur in laudem et gratiam et honorem in reuelationem  
 ihesu christi domini nostri.<sup>1</sup>

5 [Gradale].

Exaltent eum in ecclesia plebis et in cathedra seniorum laudent eum.

[V.] Confiteantur domino misericordia eius et mirabilia filiis hominum.<sup>2</sup>

10 [Tractus].

Tu es petrus et super hanc petram edificabo ecclesiam meam.

[V.] Et portę inferi non preualebunt aduersus eam et tibi dabo clauēs regni celorum.

[V.] Quodcumque ligaueritis† super terram ⁊ erit ligatum.

15 [V.] Et quodcumque solueris super terram erit solutum et in celis.<sup>3</sup>

[Secundum matheum].

In illo ⁊ uenit ihesus in partes cessarię.<sup>4</sup> Require

[Offerenda].

20 Tu es petrus et super hanc petram edificabo ecclesiam meam et portę inferi non preualebunt aduersus eam et tibi dabo clauēs regni celorum.<sup>5</sup>

[Secreta].

25 Ecclesie tue preces domine quesumus et munera beati apostoli tui petri commendet oratio ut quod pro illius gloria celebramus nobis prosit ad ueniam ⁊ per dominum nostrum.

[Communio].

Tú es petrus et super hanc petram edificabo eam.<sup>6</sup>

[Post communionem].

30 Letificet nos domine munus oblatum / ut sicut in [fo. 86r. apostolo tuo petro te mirabilem predicamus sic per illum sumamus tuę indulgentię largitatem ⁊ per dominum.

VIII KL' \* APRILIS ANNUNTIATIO S' M.

35 Rorate celi desuper et nubes pluant iustum aperiat terra et germinet saluatorem et iustitia oriatur† simul ego dominus creau i eum.

<sup>1</sup> 1 Pet. i. 1-7.

<sup>4</sup> Matt. xvi. 13 sqq.

<sup>7</sup> Isai. xlv. 8.

<sup>2</sup> Ps. cvi. 32, 31.

<sup>5</sup> Matt. xvi. 18, 19 a.

<sup>3</sup> Matt. xvi. 18, 19.

<sup>6</sup> Matt. xvi. 18 a.

*Oremus.*

Deus qui de beatę marię uirguinis utero uerbum tuum  
 angelo nuntia[n]te carnem suscipere uoluisti: presta suppli-  
 cibus tuis ut qui uere eam genitricem dei credimus eius apud  
 5 te intercessionibus adiuuemur per eundem.

*Lectio isaie prophete.*

In diebus illis est locutus est dominus ad achaz dicens. .  
 . / . . reprobare malum et eligere bonum.<sup>1</sup> [fo. 86v.

*N.†*

10 In sole posuit tabernaculum suum et ipse tanquam sponsus  
 procedens de thalamo suo.

*N.* A summo celo egressio eius et occurru<sup>†</sup> eius usque ad  
 summum eius.

*N.* Aue maria gratia plena dominus tecum.

15 *N.* Benedicta tu in mulieribus et benedictus fructus uentris tui.

*N.* Ecce concipies et paries filium et uocabitur nomen emanuel.

*N.* Quomodo iniquit <sup>†</sup> fiet istud quoniam uirum non cognosco  
 et respondens angelus intulit ei.

20 *N.* Spiritus sanctus superueniet in te et uirtus altissimi obum-  
 brauit tibi.

*N.* Ideoque quod nascetur ex te sanctum uocabitur filius dei.<sup>2</sup>

*Secundum lucam.*

In illo <sup>†</sup> missus est angelus gariel<sup>†</sup> a deo in ciuitatem . .  
 / . . fiat michi secundum uerbum tuum.<sup>3</sup> [fo. 87r.

25 *Oremus†.*

Aue maria gratia plena dominus tecum benedicta tu in mulieribus  
 et benedictus fructus uentris tui.<sup>4</sup>

/S[ecreta]. [fo. 87v.

30 In mentibus nostris quesumus domine ueræ fidei sacramenta  
 confirma ut qui conceptum de uirgine deum uerum et hominem  
 confitemur per eius salutifere resurrectionis potentiam ad  
 eternam peruenire mereamur lætitiā <sup>†</sup> per.

*Communio.*

35 Ecce uirgo concipiet et pariet filium et uocabitur nomen eius  
 emanuel.<sup>5</sup>

1. 7. The first 'est' is erased.

1. 17. The second i of 'iniquit' is erased. The letter *N* before this verse has  
 been twice written.

1. 28. S[ecreta] is a correction of Post [communione] (erased).

<sup>1</sup> Is. vii. 10-15.

<sup>2</sup> Ps. xviii. 6 a, 7 a; Luc. i. 28, 42, 31 (Matt. i. 23 a), 34 b, 35.

<sup>3</sup> Luc. i. 26-38 a.

<sup>4</sup> Luc. i. 28, 42.

<sup>5</sup> Isai. vii. 14 b.

*Post [communione].*

Gratiam tuam quesumus domine mentibus nostris infunde  
ut qui angelo nuntiante christi filii tui incarnationem cognoui-  
mus per passionem eius et crucem ad resurrectionis gloriam  
5 perducamur: per dominum.

XIII. KL. APRILIS. IN NATALE† SANCTI PATRICII EPISCOPI  
ET CONFESSORIS.

*[Oremus].*

Deus qui sanctum patricium scotorum apostolum tua pro-  
10 uidentia elegisti ut hibernenses gentes in tenebris et in errore  
gentilitatis errantes ad lumen uerum dei scientiæ reduceret  
et per lauacrum regenerationis filios excelsi dei efficeret tribue  
nobis quesumus eius plis intercessionibus ut ad ea que recta  
sunt quantotius† festinemus: per dominum.

15 *[Secreta.]* [fo. 88r.]

Hostias tibi quas in honore sancti patricii offerimus deuotas  
accipias ut nos a timore iudicii liberemur.

*Post communione.*

Omnipotentem deum uniuersitatis auctorem suppliciter  
20 exoramus ut qui spirituale sacrificium in honorem sancti  
patricii offerimus fiat nobis remedium sempiternum: per.

·MISA IN LETANIA MAIORE IN SECUNDA FERIA ET  
TERTIA FERIA.

Exaudiuit de templo sancto suo uocem meam alleluia et clamor  
25 meus in conspectu æius introibit in aures eius<sup>1</sup> alleluia alleluia.  
*Ps.* Diligam te d.<sup>2</sup>

*Oremus.*

Presta quesumus omnipotens deus: ut qui in afflictione  
nostra de tua pietate confidimus contra omnia tua semper  
30 protectione muniamur: per.

*L. e. b. iacobi apostoli.*

Karissimi: confitemini alterutrum peccata uestra:  
/ . . et operit: multitudinem peccatorum.<sup>3</sup> [fo. 88v.]  
Alleluia.

35 *R.* Confitemini domino quoniam bonus quoniam in seculum  
misericordia eius.<sup>4</sup>

<sup>1</sup> Ps. xvii. 7 b.

<sup>2</sup> Jac. v. 16-20.

<sup>3</sup> Ps. xvii. 2.

<sup>4</sup> Ps. cxvii. 1.



*Secundum lucam.*

In illo tempore: dixit dominus ihesus discipulis suis. quis uestrum habebit . . / . . quanto magis pater [fo. 89r. de celo dabit spiritum bonum: petentibus se.<sup>1</sup>

5

*Offerenda.*

Confitebor domino nimis in ore meo et in medio multorum laudabo eum qui astitit adextram † pauperis ut saluum † faceret a persequentibus animam meam<sup>2</sup> alleluia.

*Secreta.*

10 Hec munera quesumus domine et uincula nostrae paraui-  
tatis † absoluant: et tuę misericordię dona concilient: per.

*Communio.*

Petite et accipietis querite et inuenietis pulsate et aperietur  
vobis omnis enim qui petit accipit et qui querit inuenit pulsanti  
15 aperiitur<sup>3</sup> alleluia.

[Post [communionem]. [fo. 89v.

Uota nostra quesumus domine pio fauore proseguere: ut  
dum dona tua in tribulatione percipimus de consolatione  
nostra in tuo amore crescamus: per.

## 20 IX KL' IULII VIGILIA SANCTI IOHANNIS BAPTISTAE.

Ne timeas zacharias † exaudita est oratio tua et elizafeth † uxor  
tua pariet tibi filium (et u)ocabis nomen eius iohannem et erit  
(ma)gnus coram domino et spiritu sancto replebitur adhuc ex utero  
matris suę et multi in natiuitate eius gaudebunt.<sup>4</sup>

25 Ps. Domine in uirtute tua letabitur rex: usque uehementer.<sup>5</sup>

*Oremus.*

Presta quesumus omnipotens deus ut familia tua per uiam  
salutis incendat † et beati iohannis precursoris hortamenta  
sectando ad eum quem predixit segura perueniat: per.

30

*Lectio ieremię prophęte.*

In diebus illis: factum est uerbum domini ad me dicens.  
. / . . et edifices et plantes.<sup>6</sup> ait dominus [fo. 90r.  
omnipotens.

1. 3. The lower margin of fo. 89 has been cut away with a knife.

1. 19. A letter has been erased between s and c in 'crescamus.'

11. 22, 23. The following words have been erased, in whole or in part, to make way for the large ornamental initial: 'tua' *pri.*, 'et uocabis,' 'magnus.'

<sup>1</sup> Luc. xi. 5-13.

<sup>2</sup> Ps. cviii. 30, 31.

<sup>3</sup> Luc. xi. 9, 10.

<sup>4</sup> Luc. i. 13, 15, 14 b.

<sup>5</sup> Ps. xx. 2.

<sup>6</sup> Jer. i. 4-10.

*R.* Fuit homo misus a deo cui nomen erat iohannes hic uenit.

*V.* Ut testimonium perhiberet de lumine parare domino plebem perfectam.<sup>1</sup>

*I[n]itium s' e' secundum lucam.*

- 5 Fuit in diebus herodis regis iudæ sacerdos . . . / . . .  
parare domino : plebem perfe[c]tam.<sup>2</sup> [ff. 90v. et 91r.]

*Of[ferenda.]*

Gloria et honore coronasti.<sup>3</sup>

*Secreta.*

- 10 Munera domine oblata sanctifica : et intercedente beato  
iohanne baptiza nos post † hec a peccatorum nostrorum  
[maculis] emunda per.

*Communio.*

Magna est gloria eius.<sup>4</sup>

- 15 *Post [communionem].*

Beati iohannis baptizæ nos quesumus domine preclara  
comitetur oratio et que[m] uenturum esse predixit postquat †  
nobis fore placatum ihesum christum dominum nostrum qui  
tecum uiuit.

- 20 IN DIE SANCTO † IOHANNIS.

De uentre matris meę uocauit me dominus nomine meo et posuit  
os meum ut gladium acutum sub tegumento manus suę protexit  
me posuit me quasi sagittam electam.<sup>5</sup>

*Ps.* Misit dominus manum suam et tetigit ós meum.<sup>6</sup>

- 25 *Or[emus].*

Deus qui presentem diem honorabilem in beati iohannis  
natiuitate fecisti : da spiritualis gratiam gaudiorum : et  
omnium fidelium mentes /dirige in uiam salutis [fo. 91v.  
eterne : per.

- 30 *Lectio isaie profetæ.*

Audite insulæ : et attendite populi . . . et sanctum  
israhel qui elegit te.<sup>7</sup>

*Gradale.*

- 35 Priusquam te formarem in utero noui te et antequam exires de  
uentre sanctificaui te.

*V.* Misit dominus manum suam et tetigit ós meum [et dixit]  
michi alleluia.

<sup>1</sup> Joh. i. 6, 7 a ; Luc. i. 17 b.

<sup>2</sup> Luc. i. 5-17.

<sup>3</sup> Ps. viii. 6 b.

<sup>4</sup> Ps. xx. 6 a.

<sup>5</sup> Isai. xlix. 1 b, 2 a.

<sup>6</sup> Jer. i. 9 a.

<sup>7</sup> Isai. xlix. 1-3, 5 a, 6 b, 7 b.



*N.* Inter natos mulierum non surrexit maior iohanne baptiza.

*N.* Fuit homo misus a deo cui nomen erat iohannes erat†.<sup>1</sup>

*Secundum lucam.*

In illo ⁊ elizabeth /impletum [est] tempus . . . . [fo. 92r.  
5 /deus israhel ⁊ quia uisitauit et fecit redemptionem [fo. 92v.  
plebis suæ.<sup>2</sup>

*Offerenda.*

Iustus ut palma florebit sicut cedrus que in libano est multi-  
plicabitur.<sup>3</sup>

10

*Secreta.*

Tua domine muneribus altaria cumulamur illius natiuitatem  
honore debito uenerantes et opem nobis affore deprecantes ⁊  
qui saluatorem mundi et cecinit affuturum et adesse mons-  
trauit ⁊ ihesum christum filium tuum dominum nostrum.

15

*Communio.*

Tu puer propheta altissimi uocaberis preibis enim ante faciem  
domini parare uias eius.<sup>4</sup>

*Post communionem.*

Sumat ecclesie† tua deus beati iohannis baptizæ generatione  
20 letitiam per quem suæ regenerationis cognouit auctorem  
dominum nostrum ihesum christum filium.

III<sup>o</sup> KL<sup>o</sup> IULII VIGILIA SANCTORUM APOSTOLORUM PETRI  
ET P[AULI].

(D)icit dominus petro cum esse[s] iunior cingebas te et ambulabas  
25 ubi uolebas cum autem senueris extends manus tuas et alius  
[te] cinget et ducet quo tu non uis hoc autem dixit significans  
qua morte clarificaturus esset deum.<sup>5</sup>

*Ps.* Si diligis me simon petre pasce oues meas.<sup>6</sup>

*Oremus.*

30 Deus qui nobis beatorum apostolorum /tuorum petri [fo. 93r.  
et pauli gloriosa natalicia preuenire concedis tribue quesumus  
eorum nos semper et preueniri beneficiis et orationibus  
adiuuari per dominum.

*Lectio actuum apostolorum.*

35 In diebus illis ⁊ petrus et iohannes ascendebant in templum :  
. . / . . extassi in eo quod contigerat illi.<sup>7</sup> [fo. 93v

1. 22. The large ornamental initial has been cut away with a knife.

<sup>1</sup> Jer. i. 5 a, 9 a; Matt. xi. 11 a; Joh. i. 6.

<sup>2</sup> Luc. i. 57-68.

<sup>3</sup> Ps. xci. 13.

<sup>4</sup> Luc. i. 76.

<sup>5</sup> Joh. xxi. 18, 19 a.

<sup>6</sup> Cf. Joh. xxi. 15-17.

<sup>7</sup> Act. iii. 1-10.



R. In omnem terram exiuit sonus eorum et in fines orbis terra † uerba eorum.

V. Celi enarrant gloriam dei et opera manuum eius annuntiat firmamentum.<sup>1</sup>

5                                   *Secundum [iohannem].*

In illo: † dixit simoni petro ihesus. simon iohannis . . .  
/ . . . significans qua morte clarificaturus esset [fo. 94r.  
deum.<sup>2</sup>

*Oremus †.*

10 Michi autem nimis honorificati sunt amici tui deus nimis confortatus est principatus eorum.<sup>3</sup>

*Secreta.*

Munus populi tui quesumus domine apostolica intercessione sanctifica nosque a peccatorum nostrorum maculis emunda: †  
15 per.

*Communio.*

Tu es petrus et super hanc petram edificabo ecclesiam meam.<sup>4</sup>

*Post [communionem].*

20 Quos celesti domine ab † elimento † satiasti: † apostolicis intercessionibus ab omni aduersitate custodi: † per dominum.

NATALE 5<sup>a</sup> APOSTOLORUM PETRI ET P[AULI].

Nunc scio uere quia misit dominus angelum suum et eripuit me de manu herodis et de omni expectatione plebis iudeorum.<sup>5</sup>

Ps. Et petrus ad se reuersus dixit.<sup>6</sup>

25                                   *Oremus.*

Deus qui hodiernam diem apostolorum tuorum petri et pauli martirio consecrasti: † da ecclesiae tuae eorum in omnibus sequi preceptum per quos religionis sumpsit exordium per.

*[Lectio actuum apostolorum.]* [fo. 94v.

30 In diebus illis: † misit herodis rex manus: † . / . . [fo. 95r.  
de omni expectatione: † plebis iudeorum.<sup>7</sup>

*Gradale.*

Constitues eos p[ri]ncipes super omnem terram memores erunt nominis tui domine.

35 V. Pro patribus tuis nati sunt tibi filii propterea populi confitebuntur tibi alleluia.

<sup>1</sup> Ps. xviii. 5, 2.

<sup>4</sup> Matt. xvi. 18 a.

<sup>7</sup> Act. xii. 1-11.

<sup>2</sup> Joh. xxi. 15-19 a.

<sup>5</sup> Act. xii. 11 b.

<sup>3</sup> Ps. cxxxviii. 17.

<sup>6</sup> Act. xii. 11a.

*N.* Tu es simon bariona caro et sanguis non reuelabit uerbum patris sed ipse pater [qui] in celis est.<sup>1</sup>

*Secundum ( . . . ) matheum.*

In illo tempore: uenit ihesus in partes cesariæ . . .  
5 / . . . solueris super terram: erit solutum et in [fo. 95v.  
celis.<sup>2</sup>

*Offerenda.*

Constitues eos principes super omnem terram memores erunt nominis tui domine in omni generatione et g[ene]ratione.<sup>3</sup>

10

*Secreta.*

Hostias domine quesumus quas nomini tuo sacrandas offerimus apostolica prosequatur oratio: per quam nos et expiari tribuas et defendi: per.

*[Communio.*

[fo. 96r.

15 Simon iohannis diligis me plus his domine tua † omnia nosti tu scis domine quia unōce †.<sup>4</sup>

*Post [communione].*

Quos celesti domine alimento satiasti: apostolicis intercessionibus ab omni aduersitate custodi: per.

20 II· KL' IULII NATALE SANCTI· P[AULI]· APPO[STOLI]

Scio cui credidi et certus sum quia potens est depositum meum seruare in illum.<sup>5</sup>

*Ps.* Bonum certamen certaui cursum consummaui fidem seruaui.<sup>6</sup>

25

*Oremus.*

Deus qui multitudinem gentium beati pauli apostoli predicatione docuisti: dá nobis quesumus: ut cuius natalicia colimus eius apud te patrocinia sentiamus.

*Ad galantast.*

30 Fratres: notum facio uobis euangelium . . . / [fo. 96v.  
. . . ecce coram deo quia nomen† mentior.<sup>7</sup>

1. 3. The illegible letters have been erased.

1. 16. The first letter of 'unōce' is perhaps corrected (!) from a.

1. 31. The final stroke of m in 'nomen,' and the two following letters, have been erased, the word being thus changed to 'non.'

<sup>1</sup> Ps. xlv. 17 b, 18 a, 17 a, 18 b; Matt. xvi. 17 b.

<sup>3</sup> Ps. xlv. 17 b, 18 a.

<sup>4</sup> Joh. xxi. 15 a, 17 b.

<sup>2</sup> Matt. xvi. 13-19.

<sup>6</sup> 2 Tim. iv. 7.

<sup>7</sup> Gal. i. 11-20.

<sup>5</sup> 2 Tim. i. 12 b.

*R.* Qui operatus est petro in apostolatum circumcissionis operatus est et michi inter gentes et cognouerunt gratiam dei que data est michi.

*R.* Gratia dei in me uacua non fuit<sup>1</sup> sed gratia eius semper in  
5 me manet alleluia.

*R.* Magnus sanctus paulus uas electionis: uere digne est glorificandus.

*Secundum matheum.*

In illo: dixit simon petrus ad ihesum ecce nos . . .  
10 / . . . centuplum accipiet: et uitam eternam possi- [fo. 97r.  
debit.<sup>2</sup>

*Offerenda.*

Michi autem nimis.<sup>3</sup>

*Secreta.*

15 Oblationem tibi domine uotiuam deferentes precamur ut  
ad laudem tui nominis et apostolicæ reuerentiam dignitatis et  
ad nostram † preueniat † sanctificata presidium per.

*Communio.*

Amen dico uobis quod uos qui reliquistis omnia et secuti estis  
20 me centuplum accipietis et uitam eternam possidebitis.<sup>4</sup>

[*Post communionem.*]

Dá quesumus omnipotens deus ut ecclesia tua sacramentis  
refecta salutaribus et beati pauli apostoli fulta suppli-  
cationibus sic presentia dona precipiat †: ut capere mereatur  
25 eterna p.

II. NON [I]ULII OCTAUIAS † APOSTOLORUM P[ETRI] ET  
P[AULI].

/Exclamauerunt ad te domine in tempore afflictionis suæ [fo. 97v.  
et tu de celo exaudisti eos<sup>5</sup> alleluia alleluia.

30 *Ps.* Exultate iusti in domino.<sup>6</sup>

*Oremus.*

Deus cuius dextera beatum petrum ambulanti in fluctibus  
ne mergeretur erexit et coapostolum eius paulum tertio  
nafragantem de profundo pelagi liberauit exaudi nos  
35 propitius: et concede ut amborum meritis eternitatis gloriam  
consequamur: per.

<sup>1</sup> Gal. ii. 8, 9 a; 1 Cor. xv. 10 a.

<sup>2</sup> Ps. cxxxviii. 17.

<sup>3</sup> Cf. Ps. xxxiii. 18, cvi. 6.

<sup>4</sup> Matt. xix. 27-29.

<sup>5</sup> Matt. xix. 28 a, 29 b.

<sup>6</sup> Ps. xxxii. 1.



*Ad galathas.*

Fratres: deus personam hominis non accipit. . . .  
sollicitus fui id ipsum facere.<sup>1</sup> in christo /ihesu [fo. 98r.  
domino nostro.

5 *R.* Constitues eos pro patribus alleluia.

*N.* Isti sunt duę oliuę et duo candelabra lucentia ante dominum  
habent potestatem claudere celum<sup>2</sup> nubibus et aperire portas eius  
quia linge eorum claues celi factę sunt.

*Secundum matheum.*

10 In illo: iussit ihesus discipulos suos ascendere in nauiculam:  
uenerunt et adorauerunt eum dicentes. [fo. 98v.  
uere: filius dei es.<sup>3</sup>

*Offerenda.*

Constitues eos principes super omnem terram.<sup>4</sup>

15 *Secreta.*

Intende precamur altissime uota quę reddimus tibi que  
placita fieri eorum precibus concede: pro quorum deferuntur  
honore: per.

*Communio.*

20 Ego uos elegi de mundo [ut] uen[ia]tis<sup>5</sup> et fructum afferatis et  
fructus uester maneat.<sup>6</sup>

*Post communionem.*

Sumpta domine sacramenta beatis apostolis dep[re]cantibus  
remedium nobis celeste concilient: per dominum.

25 XIX. KL' SEPTEMBRIS UIGILIA ASSUMPTIO[NIS] S. M.

Salue sancta pariens† enixa puerpera regem (qui celum) terramque  
regit in secula seculorum.

*Ps.* Quę ( . . . ) seculorum.

30 Quę gaudium matris habens (cum) uirginitatis honorem† nec  
primam similem uisa est† nec habere sequentem.<sup>6</sup>

*Oremus.*

Deus qui uirginalem aulae† beatę marię in qua habitares  
eligere /dignatus es: da quesumus ut sua nos defen- [fo. 99r.

1. 8. A letter has been erased after u in 'clauēs.'

1. 26. The words of the Antiphon and Psalm enclosed in brackets have been  
erased to make way for the ornamental initial.

<sup>1</sup> Gal. ii. 6 b-10.

<sup>2</sup> Ps. xlv. 17 b, a; Apoc. xi. 4, 6 a.

<sup>3</sup> Matt. xiv. 22-33.

<sup>4</sup> Ps. xlv. 17 b.

<sup>5</sup> Joh. xv. 16 a.

<sup>6</sup> Sedulius *Carm. Pasch.* 63, 64, 66-68 (Migne xix. 599).

sione munitos iocundos faciat suæ interesse festiuitati  
qui te†.

( . . . . ) : *fi cōmē ē respo.*

*Lectio libri sapientiæ.*

5 Ab initio et ante secula.<sup>1</sup>

[*Lectio isaie profetæ.*]

Gaudens gaudeo in domino : et exultauit . . . . gaudebit  
super te [deus] tuus.<sup>2</sup> dicit dominus omnipotens.

*R.* Specie tua et pulcritudine tua intende prospere procede et  
10 regna.

[*V.*] Propter ueritatem et mansuetudinem et iustitiam et  
deducet te mirabiliter dextera tua.<sup>3</sup>

*Secundum lucam.*

In illo : factum est cum loqueretur ihesus ad turbas :  
15 extollens uocem quedam / . . audiunt uerbum dei : [fo. 99v.  
et custodiunt illud.<sup>4</sup>

*Offerenda.*

Felix nanque est sacra uirgo maria.

*Secreta.*

20 Munera nostra domine apud clementiam tuam dei genitricis  
commendet oratio : quam iccirco de presenti seculo trans-  
tulisti ut pro peccatis nostris apud te fiducialiter intercedat  
per e.

*Communio.*

25 Benedicta.

*Post communionem.*

Concede misericors deus fragilitati nostrę presidium : ut  
qui sancte dei genitricis et uirginis requiem celebramus  
intercessionis eius auxilio a nostris iniquitatibus resurgamus :  
30 per eundem.

IN DIE AD MISAM.

*Oremus †.*

Gaudeamus omnes in domino diem festum celebrantes sub  
honore sanctę marię uirginis de cuius assumptione gaudeant †  
35 angeli et collaudant filium dei.

l. 3. Some words written in vermilion have been erased, of which the last  
letter seems to have been *m*.

l. 26. The title is written twice, the second time in the abbreviated form  
*Post*.

<sup>1</sup> Sir. xxiv. 14 sqq.

<sup>4</sup> Luc. xi. 27, 28.

<sup>2</sup> Isai. lxi. 10, 11, lxii. 5.

<sup>3</sup> Ps. xlv. 5.

*Ps.* Hodie maria uirgo celos ascendit gaudete quia cum christo regnat gloria p' et.

*Oremus.*

Ueneranda nobis domine huius diei festiuitas opem conferat  
5 sempiternam in qua sancta dei genitrix /mortem [fo. 100r.  
subiit temporalem: nec mortis necibus† deprimi potuit quæ  
filium tuum dominum nostrum de se genuit incarnatum  
qui t.

*Per octauas Oremus.*

10 Concede quesumus omnipotens deus: ad beatæ mariæ  
semper uirguinis gaudia nos æterna pertingere: de cuius  
ueneranda assumptione tribuas† annua sollennitate gaudere  
per dominum.

*Lectio libri sapientiæ.*

15 In omnibus requiem quessiui: et in hereditate . . .  
/ . . . quasi mirra electa dedi sanitatem odoris.<sup>1</sup> [fo. 100v.

*R.* Propter ueritatem et mansuetudinem et iustitiam et deducet  
te mirabiliter dextera tua.

*N.* Audi filia et uide et inclina aurem tuam quia concupiuit rex  
20 speciem tuam<sup>2</sup> alleluia.

*N.* Hodie maria uirgo celos ascendit gaudete quia cum christo  
regnat in æternum: alleluia.

*N.* Assumpta est maria in celum gaudent angeli et collaudantes  
dominum benedicent†.

25 *Secundum lucam.*

In illo: intrauit ihesus in quoddam castellum: et . . .

/ . . . maria optimam partem elegit: que non [fo. 101r.  
auferetur ab ea.<sup>3</sup>

*Offerenda.*

30 Beata es uirgo maria que dominum portasti creatorem mundi  
genuisti: qui te fecit et in æternum permanes uirgo.

*Secreta.*

Grata tibi domine munera nostra efficiat dei genetricis  
oratio: quam etsi pro condicione carnis migrasse cognoscimus:  
35 in celesti gloria pro nobis apud te orare sentiamus per  
eundem.

*Communio.*

Beata uiscera mariæ uirguinis quę portauerunt æterni patris filium.

l. 33. 'Genetricis' is a correction from 'genitricis.'

<sup>1</sup> Sir. xxiv. 11b-13, 15-20.

<sup>2</sup> Ps. xlv. 5 b, 11 a, 12 a.

<sup>3</sup> Luc. x. 38-42.



*Post [communione].*

Mense celestis participes effecti imploramus clementiam  
tuam domine deus noster ut qui festa dei genitricis colimus:  
a cunctis malis imminetibus eius intercessionibus liberemur  
5 per.

## III KL' SEPTEMBRIS DECOLLATIO S' IOHANNIS BAPTIZÆ.

Iohannes autem cum audisset in uinculis opera christi mittens  
duos de discipulos † suis ait illi: tu es qui uenturus es an alium  
expectamus.<sup>1</sup>  
10 Ps. Respondens autem ihesus ait illis euntes renuntiate iohanni  
quæ audistis et uidistis<sup>2</sup> gloria.

*Oremus.*

Sancti iohannis baptizæ et martiris domine quesumus  
ueneranda festiuitas: salutaris auxiliî nobis prestet augmen-  
15 tum: per.

*Lectio sapientiæ.*

Expectatio iustorum lætitia: spes / autem impiorum [fo. 101v.  
. . . . in benedictione iustorum: exaltabitur ciuitas.<sup>3</sup>

R. Herodes enim tenuit et ligauit iohannem: et posuit in  
20 carcerem.

V. Propter herodiadem quam tulerat fratri † suo uincenti †  
uxorem alleluia.

V. Misso herodes speculatore precepit amputare caput iohannis  
in carcere.<sup>4</sup>

25 *Secundum marcum.*

In illo: misit herodes ac tenuit iohannem: . . . / [fo. 102r. et v.  
. . . corpus eius: et posuerunt illud in monumento.<sup>5</sup>

*Offerenda.*

Missit rex spiculatorem et precepit ambutare caput iohannis in  
30 carcere: quo audito: discipuli eius uenerunt et sepelierunt eum<sup>6</sup>  
alleluia.

*Secreta.*

Munera tibi domine pro sancti martiris tui iohannis baptizæ  
passioni † deferimus: quia dum finitur in terris: factus est  
35 celesti sede perpetuus: quesumus ut eius obtentu nobis  
proficiant ad salutem: per.

<sup>1</sup> Matt. xi. 2, 3.<sup>3</sup> Prov. x. 28-32, xi. 3, 6, 8-11 a.<sup>5</sup> Marc. vi. 17-29.

ROSSLYN.

<sup>2</sup> Matt. xi. 4.<sup>4</sup> Marc. vi. 17, 27.<sup>6</sup> Marc. vi. 27 a, 29 a.

F

*Communio.*

Ite dicite iohanni ceci uident surdi audiunt mortui resurgunt et beatus est qui non fuit scandalizatus in me.<sup>1</sup>

*Post [communione].*

- 5 Conferat nobis domine sancti iohannis baptizæ utrunque sollennitas ut et magnifica sacramenta quæ sumpsimus precibus nostris significata ueneremur et in no[bi]s potius edita gaudeamus per dominum.

VI. IDUS SEPTEMBRIS. NATIUITAS. S. MARIA. †.

- 10 Gaudeamus omnes in domino diem festum celebrantes sub honore sanctæ mariæ uirginis /de cuius natiuitate gaudent [fo. 103r. angelum † et collaudant filium dei.

*P.* Hodie nata est beata uirgo maria et † progenie deo †.

*Oremus.*

- 15 Supplicationem seruorum tuorum deus miserator † exaudi ut qui in natiuitate sanctæ dei genitricis et uirguinis congregamur eius intercessionibus a te de instantibus periculis eruamur per dominum.

*Lectio libri sapientiæ.*

- 20 Ego quasi uitis fructificaui suauitatem odoris: . . .  
et qui elucidant me: uitam eternam habebunt.<sup>2</sup>

*R.* Benedicta.

*V.* Uirgo Alleluia.

- V.* Natiuitas gloriosæ uirguinis /mariae ex semine abraë [fo. 103v.  
25 orta de tribu iuda clara ex stirpe dauid.

*Gene[a]logia domini nostri i christi s matheum.*

Liber generationis ihesu christi filii dauid: filii . . .  
/ . . de qua natus est ihesus: qui uocatur christus.<sup>3</sup> [fo. 104r.

*Offerenda.*

- 30 Ave maria gratia plena dominus tecum.<sup>4</sup>

*Secreta.*

Unigeniti tui domine nobis succurrat humanitas ut qui natus de uirguine matris integritatem non minuit sed sacrauit in natiuita[tis] eius sollenniis a nostris nos piaculis exuens

I. 2. A letter is erased before 'ceci.'

<sup>1</sup> Matt. xi. 4 b, 5, 6.

<sup>2</sup> Matt. i. 1-16.

<sup>3</sup> Sir. xxiv. 23-31.

<sup>4</sup> Luc. i. 28 a.

oblationem nostram tibi faciat acceptam ihesus christus dominus noster qui t.

*Communio.*

Benedicta a filio tuo domina.

5 *Post [communione].*

Sumpsimus domine celebritatis annue uotiu sacramenta presta quesumus ut intercedente beata maria /semper [fo. 104v. uirguine et temporalis uite nobis remedia prebeant et eterne per dominum.

10 XVIII KL' OCTOBRIS EXULTATIO † S' C[RUCIS].

In nomine domini omne genu flectatur celestium terrestrium et infernorum quia dominus factus obediens usque ad mortem mortem autem crucis ideo dominus ihesus christus in gloria est dei patris.<sup>1</sup>

Ps. Humiliauit semet ipsum factus obediens usque ad mortem.<sup>2</sup>

15 *[Oremus].*

Deus qui unigeniti filii tui domini nostri ihesu christi preti[o]so sanguine humanum genus redimere dignatus es concede propitius: ut qui [ad] adorandam uiuificam crucem aduenerunt a peccatorum suorum nexibus liberentur per e.

20 *Ad philipenses.*

Fratres hoc sentite in uobis quod et in christo ihesu. . .  
/ . . quia dominus ihesus christus: in gloria est dei [fo. 105r. patris.<sup>3</sup>

R. Christus factus.

25 V. Propter quod et deus Alleluia.

V. Michi autem absit gloriari nisi in cruce domini ihesu christi<sup>4</sup> Alleluia.

V. Salua nos christe saluator per uirtutem sanctae crucis qui saluasti petrum in mari miserere nobis.

30 *Secundum iohannem.*

In illo tempore: dixit dominus ihesus turbis nunc iudicium est . . . credite in lucem: ut filii lucis sitis.<sup>5</sup>

*Offerenda.*

35 Protege domine plebem /tuam per signum sancte crucis [fo. 105v. ab omnibus insidiis inimicorum omnium ut tibi gratam exhibeamus seruitutem et acceptabile tibi fiat sacrificium nostrum: alleluia.

1. 11. In the word 'celestium' the scribe has written v for u. This letter seldom appears elsewhere except as the equivalent of the symbol  $\bar{v}$ .

<sup>1</sup> Phil. ii. 10, 8, 11 b.

<sup>2</sup> Phil. ii. 8.

<sup>3</sup> Phil. ii. 5-11.

<sup>4</sup> Phil. ii. 8, 9; Gal. vi. 14 a.

<sup>5</sup> Joh. xii. 31-36 a.



*Secreta.*

Deuotas domine humilitatis nostrę preces et hostias misericordię tuę precedat auxilium et salutem quam per adam in paradiso ligni clauserat temerata presumptio ligni rursum fides  
5 aperiatur per.

*Communio.*

Redemptor mundi signo crucis ab omni nos aduersi[tate] custodi qui saluasti petrum in mari miserere nobis.

*Post [communionem].*

10 Ihesu christi domini nostri corpore et sanguine saginati per quem crucis est sanctificatum uexillum quesumus domine deus ut sicut adorare meruimus ita perennitatis eius gloria saluari potiamur effectur per eundem.

## IN DIE NATALI EIUSDEM [SANCTI MATHEI].

15 In medio ecclesie aperuit os eius et impleuit eum dominus spiritu sapientię stola glorię induit eum.<sup>1</sup>

*Ps.* Iocunditatem et exultationem thesaurizauit super eum.<sup>2</sup>

( . . . ) *Oremus.*

Beati euangelizę et apostoli tui mathei domine precibus  
20 adiuuemur ut quod possibilitas nostra non optinet eius nobis intercessione donetur per.

|*Epistolę*. [fo. 106r.]

Fratres unicuique nostrum data est gratia in  
mensuram ętatis plenitudinis christi.<sup>3</sup>

25 *R.* Beatus uir.

*V.* Potens Alleluia.

*V.* Primus ad sion dicet ecce adsum et ierusalem euangelizam dabo.<sup>4</sup>

*Secundum matheum.*

30 In illo cum transiret inde ihesus uidit hominem . . .  
/ . . . non enim ueni uocare iustos sed peccatores.<sup>5</sup> [fo. 106v.]

*Offerenda.*

Iustus ut palma florebit sicut cedrus libani multiplicabitur  
35 plantatus in domo domini in atriis domus dei nostri.<sup>6</sup>

1. 18. The title has been erased and re-written (*p. m.*).

1. 22. The outer margin of fo. 106 has been cut away.

<sup>1</sup> Sir. xv. 5.

<sup>2</sup> Sir. xv. 6 a.

<sup>4</sup> Ps. cxi. 1, 2; Isai. xli. 27.

<sup>5</sup> Matt. ix. 9-13.

<sup>3</sup> Eph. iv. 7-13.

<sup>6</sup> Ps. xci. 13, 14.

[*Secreta*].

Supplicationibus apostol[ic]is beati mathei euangelizæ et apostoli tui quesumus domine [ecclesiæ] tuæ commendetur oblatio cuius magnificis predicationibus eruditur.

5 *Communio.*

Amen dico uobis quod uos qui reliquistis omnia et secuti estis me centuplum accipietis et uitam eternam possidebitis.<sup>1</sup>

*(Post communionem).*

10 Sumpsimus domine uenerabile sacramentum beati mathei apostoli tui festiuitate lætantes quesumus ut suis precibus gloriosis et credendum nobis iugiter postulet et sequendum beatus euangeliza quod docuit: per christum.

·III· KL· OCTA† FESTIUITAS SANCTI MICHAELIS  
ARCHANGELI.

15 /Benedic[i]te dominum omnes angeli eius potentes [fo. 107r. uirtutes qui facitis uerbum eius ad audiendum † [uocem] sermonum eius.<sup>2</sup>

*Ps.* Benedic anima mea domino.<sup>3</sup>

*Oremus.*

20 Deus qui miro ordine angelorum ministeria hominumque dispensas concede propitius: ut quibus tibi ministrantibus in celo semper assistitur ab his uita nostra muniatur: per.

*Lectio libri apocalipsis iohannis a.*

In diebus illis: significauit deus quæ oportet . . . et  
25 lauit nos a peccatis nostris in sanguine suo.<sup>4</sup>

*R.* Benedicite dominum omnes angeli eius potentes /uir- [fo. 107v. tutes qui facitis uerbum eius.

*V.* Benedic anima mea domino et omnia interiora mea nomen sanctum eius Alleluia.

30 *V.* In conspectu angelorum psallam tibi domine deus meus.<sup>5</sup>

*Secundum matheum.*

In illo tempore: accesserunt discipuli ad ihesum dicentes.  
/ . . . semper uident faciem patris mei: qui in [fo. 108r. celis est.<sup>6</sup>

1. 8. The title is almost entirely cut away: enough, however, remaining to show that it was not omitted by the rubricator.

<sup>1</sup> Matt. xix. 28 a, 29 b.

<sup>2</sup> Ps. cii. 20.

<sup>3</sup> Ps. cii. 1.

<sup>4</sup> Apoc. i. 1-5.

<sup>5</sup> Ps. cii. 20 a, 1, cxxxvii. 1 b.

<sup>6</sup> Matt. xviii. 1-10.

*Offerenda.*

Stetit angelus iuxta aram templi habens turibulum aureum in manu sua et data sunt ei incensa multa et ascendit fumus aromatum in conspectu dei<sup>1</sup> alleluia.

5

*Secreta.*

Munus populi tui quesumus domine dignanter assume quod non nostris meritis sed sancti archangeli tui michaelis deprecatione tibi sit gratum: per dominum.

*Communio.*

10 Benedic[i]te omnes angeli eius domino ymnum dicite et superexaltate eum in secula.<sup>2</sup>

*Post communionem.*

Beati archangeli tui michaelis intercessionem suffulti supplices te domine deprecamur: ut quod ore prosequamur contin-  
15 gamus et mente: per dominum.

·II· KL· NOUEMBRIS NAUI† UIGILIA OMNIUM SANCTORUM.

Timete dominum omnes sancti eius quesumus † nichil /dest † timentibus eum.<sup>3</sup> [fo. 108v.

Ps. Diuites eguerunt et essurierunt inquirentes autem dominum  
20 non deficient omni bono.<sup>4</sup>

Ps. Iusti epulentur exultent in conspectu dei delectentur in letitia.<sup>5</sup>

*Oremus.*

Domine deus noster multiplica super nos gratiam tuam: et  
25 quorum preuenimus gloriosa sollennia tribue subsequi in sancta professione letitiam: per.

*Lectio libri apocalipsis iohannis a.*

Ego iohannes uidi in medio throni et quatuor . . .  
/ . . . et gloriam et benedictionem: in secula [fo. 109r.  
30 seculorum.

R. Exultabunt sancti in gloria lætabuntur in cubilibus suis.

V. Cantate domino canticum nouum laus eius in ecclesia sanctorum.<sup>7</sup>

*Secundum lucam †.*

35 In illo: dixit dominus ihesus discipulis suis. ego sum uitis . . . / . . . et gaudium uestrum impleatur.<sup>8</sup> [fo. 109v.

<sup>1</sup> Apoc. viii. 3 a, 4.

<sup>4</sup> Ps. xxxiii. 11.

<sup>7</sup> Ps. cxlix. 5, 1.

<sup>2</sup> Dan. iii. 58.

<sup>5</sup> Ps. lxvii. 4.

<sup>8</sup> Joh. xv. 1-11.

<sup>3</sup> Ps. xxxiii. 10.

<sup>6</sup> Apoc. v. 6-12.



*Offerenda.*

Exultabunt.<sup>1</sup>

*Secreta.*

Altare tuum domine deus muneribus cumulamus oblati<sup>s</sup> da  
5 quesumus ut ad salutem nostram omnium sanctorum tuorum  
deprecatione proficiant<sup>r</sup> quorum sollemnia uentura precurrimus<sup>r</sup>  
per dominum.

*Communio.*

Ego uos elegi /de mundo ut eatis<sup>r</sup> et fructum afferatis [fo. 110r.  
10 et fructus uester maneat.<sup>2</sup>

*Post [communione].*

Sacramentis domine et gaudiis oblata<sup>t</sup> celebritate expletis<sup>r</sup>  
quesumus ut eorum precibus adiuuemur<sup>r</sup> quorum recordationi-  
bus exhibentur<sup>r</sup> per.

15

## IN DIE AD MISAM.

Gaudeamus omnes in domino diem festum celebrantes sub  
honore sanctorum omnium de quorum sollemnitate gaudent angeli  
et collaudant filium dei.

*Ps.* Exultate iusti in domino.<sup>3</sup>

20

*Oremus.*

Omnipotens sempiterne deus qui nos omnium sanctorum  
merita sub una tribuisti celebritate uenerari<sup>r</sup> quesumus<sup>r</sup> ut  
desideratam nobis tue propitiationes<sup>t</sup> abundantiam<sup>r</sup> multi-  
plicatis intercessionibus largiaris<sup>r</sup> per.

25

*Lectio apocalipsis iohannis apostoli.*

Ego iohannes uidi quatuor angelos stantes super quatuor  
et fortitudo d[e]o nostro<sup>r</sup> in secula [ff. 110v. 111r.  
seculorum.<sup>4</sup>

*Gradale.*

30 Timete dominum omnes sancti eius quoniam nichil deest  
quoniam<sup>t</sup> timentibus eum.

*V.* Inquirentes autem dominum non deficient omni bono.  
[*V.*] gloriosus deus<sup>r</sup> Alleluia.

*V.* Iudicabunt sancti in<sup>t</sup> nationes<sup>r</sup> et dominabuntur populis  
35 et regnabit illorum rex in eternum.<sup>5</sup>

<sup>1</sup> Ps. cxlix. 5.<sup>4</sup> Apoc. vii. 1-12.<sup>2</sup> Joh. xv. 16 a.<sup>3</sup> Ps. xxxiii. 10, 11 b; Exod. xv. 11; Sap. iii. 8.<sup>5</sup> Ps. xxxii. 1.

*Secundum iohannem.*

In illo tempore ⁊ respiciens ihesus in discipulos suos ⁊ dixit.  
 pater sancte! . . . / . . . ut dilectio qua [ff. 111v., 112r.  
 dilexisti me in ipsis sit et ego in ipsis.<sup>1</sup>

5 *Oremus* †.

Mirabilis deus in sanctis suis deus israhel ipse dabit uirtutem et  
 fortitudinem plebis † suæ benedictus deus.<sup>2</sup>

*Secreta.*

Munera tibi domine nostræ deuotionis offerimus que et  
 10 per † cunctorum tibi grata sint honore iustorum et nobis  
 salutaria te miserante reddantur ⁊ per dominum.

*Communio.*

Gaudete iusti in domino alleluia rectos decet collaudatio<sup>3</sup>  
 alleluia.

15 *Post [communionem].*

Dá quesumus domine fidelibus populis omnium sanctorum  
 tuorum semper ueneratione lætari et eorum perpetua suppli-  
 catione muniri ⁊ per dominum.

IN III<sup>a</sup> ET IN VI<sup>a</sup> FERIA.

20 *[Oremus].*

Omnium sanctorum intercessionibus quesumus domine  
 gratia tua nos semper protegat et christianis fidelibus uiuen-  
 tibus atque defunctis misericordiam tuam ubique pretende ⁊ ut  
 uiuentes ab omnibus impugnationibus defensi tua opitulatione  
 25 saluentur /et defuncti remissionem suorum omnium [fo. 112v.  
 mereantur accipere peccatorum ⁊ per.

*[Secreta].*

Oblationibus nostris quesumus domine propitiatus intende  
 et ob tuorum omnium sanctorum honorem ueniam nobis  
 30 nostrorum tribue delictorum ac christianis omnibus uiuentibus  
 atque defunctis hec sancta presens libatio et uitæ presentis  
 commoda et futuri regni adquirat per.

*[Post communionem].*

Hec sacrificia que sumpsimus domine meritis et inter-  
 35 cessione omnium sanctorum nobis proficiant ad salutem  
 [et] uiuentibus atque defunctis omnibus christianis fidelibus te  
 fauente eterna ac temporalia premia benigne adquirant ⁊ per  
 dominum.

<sup>1</sup> Joh. xvii. 11 b-26.

<sup>2</sup> Ps. lxvii. 36.

<sup>3</sup> Ps. xxxii. 1.



/[CANON].

[fo. 113r.

Per omnia secula seculorum amen  
 Dominus uobiscum et cum spiritu tuo  
 Sursum corda habemus ad dominum

- 5 Gratias agamus domino deo nostro dignum et iustum est  
 Vere dignum et iustum est equum et salutare nos tibi  
 semper et ubique gratias agere domine sancte pater omnipo-  
 tens eterne deus per christum dominum nostrum per quem  
 maiestatem tuam laudant angeli adorant dominationes tre-  
 10 munt potestates Celi celorumque uirtutes ac beata seraphin  
 socia exultatione concelebrant Cum quibus et nostras uoces  
 ut admitti iubeas deprecamur supplici confessione dicentes  
 Sanctus sanctus sanctus dominus sabaoth pleni sunt celi et  
 terra gloria tua [ossanna] in excelsis benedictus qui uenit in  
 15 nomine domini ossanna in excelsis

- /Θ eterne deus Quicum unigenito filio tuo et spiritu [fo. 113v.  
 san[c]to unus es deus unus es dominus non in unius singulari-  
 tate persone sed in unius trinitate substantie quod enim de  
 tua gloria reuelante te credimus hoc de filio tuo hoc de  
 20 spiritu sancto sine differentia † discretionem sentimus ut in  
 confessione ueræ sempiternæque deitatis et in personis pro-  
 prietas et in essentia unitas et in maiestate adoretur æqualitas.  
 Quem laudant angeli atque archangeli cerubin quoque ac  
 saraphin qui non cessant iugiter clamare una uoce dicentes  
 25 sanctus s s

Et ideo cum angelis et archangelis cum tronis et domina-  
 tionibus cumque omni militia celestis exercitus ymnum  
 gloriæ tuæ canimus sine fine dicentes sanctus

- Te igitur clementissime † pater per ihesum christum  
 30 filium tuum dominum nostrum supplices rogamus et  
 petimus uti accepta /habeas et benedicas hec do✠na [fo. 114r.  
 hec mu✠nera hec sancta ✠ sacrificia illibata inprimis que  
 tibi offerimus pro æclesia † tua sancta catholica quam pacificare  
 custodire adunare et regere digneris toto orbe terrarum una  
 35 cum famulo tuo papa nostro n et antistite † nostro n et  
 omnibus orthodoxis atque catholicis et apostolicis fidei cultoribus

Memento domine famulorum famularumque tuarum et

l. 1. The recto of fo. 113 is written in a larger hand than that which is used elsewhere. The scribe apparently intended to continue to use this character throughout the Canon, but he gradually returns to the smaller hand.

l. 20. The final letter of 'discretionem' is erased.



omnium circumstantium quorum tibi fides cognita est et nota deuotio pro quibus tibi offerimus uel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus pro redemptione animarum suarum pro spe salutis et incolumitatis suę tibi  
 5 reddunt uota sua æterno deo uiuo et uero.,

Communicantes et memoriam uenerantes inprimis gloriose semper uirginis marię genitricis dei et domini nostri ihesu christi

/S(ed) et beatorum apostolorum ac martirum [fo. 114v.  
 10 tuorum petri pauli andree iacobi iohannis tome iacobi philippi bartholomei mathei simonis taddei lini cleti clementis sexti corneli cypriani laurentii crisogoni iohannis et pauli cosme et damiani et omnium sanctorum tuorum quorum meritis precibusque concedas ut in omnibus protec-  
 15 tionis tuę muniamur auxilio per eundem christum dominum nostrum.

Hanc igitur oblationem seruitutis nostre sed et cunctę familię tuę quesumus domine ut placatus accipias diesque nostros in tua pace disponas atque ab eterna dampnatione  
 20 nos eripi et in electorum tuorum iubeas grege numerari per christum dominum n.,

Quam oblationem tu deus in omnibus quesumus benedi-  
 25 di✠ctam ascri✠ptam ra✠tam rationabilem acceptabilemque facere digneris ut nobis co✠rpus et sa✠ngis fiat dilectissimi filiĩ tui domini dei nostri ihesu christi.

/Qui pridie quam pateretur accepit panem in [fo. 115r. sanctas ac uenerabiles manus suas eleuatis oculis in celum ad te deum patrem suum omnipotentem tibi gratias agens Bene✠dixit fregit dedit discipulis suis dicens accipite et  
 30 manducate ex hoc omnes hoc est enim corpus meum.

Simili modo posteaquam cenatum est accipiens et hunc preclarum calicem in sanctas ac uenerabiles manus suas item tibi gratias agens bene✠dixit dedit discipulis suis dicens Accipite et bibite ex eo omnes hic est enim calix sanguinis  
 35 mei noui et æterni testamenti misterium fidei qui pro uobis et pro multis effundetur in remissionem peccatorum Hec quotienscunque feceritis in mei memoriam faciatist Unde et memores domine nos tui serui sed et plebs tua sancta eiusdem christi filiĩ tui domini dei nostri beatę passionis necnon et ab inferis  
 40 resurrectionis sed et in celos gloriose ascensionis offerimus preclarę maiestati tuę de tuis /donis ac datis [fo. 115v. hos✠tiam puram hos✠tiam sanctam hos✠tiam immaculatam pan✠em sanctum uite eterne et cali✠cem salutis perpetuę supra que propitio ac sereno uultu respicere digneris  
 45 et accepta habere sicuti accepta habere digneris † es munera

l. 45. The last four letters of 'digneris' have apparently been deleted.

pueri tui iusti abel et sacrificium patriarchę nostri abrahe et quod tibi obtulit summus sacerdos tuus melchisedech sanctum sacrificium immaculatam hostiam. Supplices te  
 5 rogamus omnipotens deus iube hec perferri per manus sancti angeli tui in sublime altare tuum in conspectu diuinę maiestatis tuę ut quotquot ex hac altaris participatione sacrosanctum fili tui corpus et sanguinem sumpserimus omni benedictione celesti et gratia repleamur per eundem christum d. n.

10 Memento etiam domine famulorum famularumque tuarum n. qui nos precesserunt cum signo fidei et dormiunt in sompno pacis ipsis domine et omnibus in christo quiescentibus /locum refrigerii lucis et pacis ut indulgeas deprecamur per christum dominum n.,

15 Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martiribus cum iohanne stefano mathia barnaba ignatio alexandro marcellino petro felicitate perpetua agatha lucia agne  
 20 cecilia anastasia

et cum omnibus sanctis tuis intra quorum nos consortium non estimator meritis † sed uenię quesumus largitor admitte per christum dominum nostrum

Per quem hec omnia domine semper bona creas sanctificas uiuificas benedixis et prestas nobis per ipsum et cum ipso et in ipso est tibi deo patri omnipotenti in unitate spiritus sancti omnis honor et gloria

Per omnia secula seculorum amen oremus. Preceptis salutaribus moniti et diuina institutione formati audemus dicere,

30 Pater noster qui es in celis sanctificetur nomen tuum /adueniat regnum tuum fiat uoluntas tua sicut in [fo. 116v. celo et in terra panem nostrum cotidianum da nobis hodie et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris et ne nos inducas in temptationem sed libera  
 35 nos a malo amen

Libera nos quesumus domine ab omnibus malis preteritis presentibus et futuris et intercedente beata et gloriosa semperque uirgine dei genitrice maria et beatis apostolis tuis petro et paulo atque andrea cum omnibus sanctis

40 Da propitius pacem in diebus nostris ut ope misericordię tuę adiuti et a peccato simus semper liberi et ab omni perturbatione securi per dominum nostrum ihesum christum filium tuum qui tecum uiuit eiusdem†

Per omnia secula seculorum amen

45 Pax domini sit semper uobiscum et cum spiritu tuo  
 Agnus dei qui tollis peccata mundi miserere nobis



Agnus dei qui tollis Agnus dei dona nobis pacem

Hec sacrosancta commixtio corporis et sanguinis domini nostri ihesu christi sit omnibus summentibus salus mentis et corporis et ad uitam eternam promerendam /pre- [fo. 117r.  
5 paratio salut[ar]is

Domine sancte pater omnipotens eterne deus da michi hoc corpus et sanguinem domini nostri ihesu christi filii tui ita sumere ut per hoc merear remissionem omnium peccatorum meorum accipere et de tuo sancto spiritu repleri quia tu es  
10 deus et preter te non est alius cuius regnum et imperium gloriosum permanet in secula seculorum amen

Percept[i]o corporis et sanguinis tui domine ihesu christe quam ego indignus peccator sumere presumo non michi proueniat in iudicium et condemnationem sed tua pietate prosit  
15 michi ad purgationem peccatorum et ad tutamentum mentis et corporis qui cum deo

Domine ihesu christe fili dei uiui qui ex uoluntate patris cooperante spiritu sancto per mortem tuam mundum uiuificasti libera me per hoc sacrum corpus et sanguinem tuum a  
20 cunctis iniquitatibus et uniuersis malis meis et fac me tuis semper oboedire preceptis et a te nunquam in perpetuum separari qui uiuis

Placeat tibi domine deus sancta trinitas obsequium /seruitutis meae et presta ut sacrificium quod oculis [fo. 117v.  
25 tuę maiestatis indignus obtuli tibi acceptabile michique et omnibus pro quibus illud obtuli sit te miserante propitiabile qui uiuis et regnas deus per omnia secula seculorum amen.

l. 7. In the MS. 'corpus et sanguinem' is written in the vacant space at the end of l. 5, preceded by the mark known by the name 'ceann fa eite' (4p).

l. 11. After 'amen' is written in a later hand which imitates that of the text: 'hic dicitur agnus.'

l. 18. The words 'cooperante spiritu' are written at the end of l. 16, being treated in a manner similar to 'corpus et sanguinem' above, l. 7. These are the only instances of this characteristically Irish method of writing found in the manuscript.

l. 24. All but the first five lines of fo. 117v. is blank.



## [MISSÆ UOTIUÆ].

/M<sup>r</sup> DE SANCTA TRINITATIS†. [fo. 118r.

Benedicta sit sancta trinitas indiuisa unitas confitebimur ei quia fecit nobiscum misericordiam suam.<sup>1</sup>

5 [Ps.] Benedicamus patrem et filium cum.

*Oremus.*

Omnipotens sempiterne deus qui dedisti famulis tuis in confessione uere fidei (. . .) eterne trinitatis gloriam agnoscere et in potentia maiestatis adorare unitatem unitatem † quesumus † ut eiusdem fidei firmitate ab omnibus semper muniamur aduersis qui uiuis et regnas.

*Ad corintheos.*

Fratres † gratia domini nostri ihesu christi † et caritas dei. et communicatio sancti spiritus † sit semper cum omnibus uobis  
15 in christo ihesu domino nostro.<sup>2</sup>

[*Ad romanos*].

Fratres † o altitudo diuitiarum . . . . /ipsi [fo. 118v. gloria † in secula seculorum amen.<sup>3</sup>

[*Gradale*].

20 *V.* Benedicite dominum celi et coram omnibus uiuentibus confitemini † ei alleluia.

*V.* Benedicite † es domine deus patrum nostrorum et laudabilis.<sup>4</sup>

[*R.*] D†.

25 *Secundum iohannem.*

In illo tempore † dixit dominus ihesus discipulis suis cum uenerit . . . . ut cum uenerit hora eorum † reminiscamini quia ego dixi uobis.<sup>5</sup>

*Offerenda.*

30 Benedictus deus pater unigenitusque dei filius sanctus quoque spiritus quia fecit nobiscum misericordiam suam<sup>6</sup> alleluia.

1. S. Two or three letters (apparently 'et in') are erased after 'fidei.'

1. 22. The second i and final e of 'Benedicite' appear to have been partially erased.

<sup>3</sup> Tob. xii. 6 b.

<sup>2</sup> 2 Cor. xiii. 13.

<sup>3</sup> Rom. xi. 33-36.

<sup>4</sup> Tob. xii. 6 a; Dan. iii. 25 a.

<sup>5</sup> Joh. xv. 26, 27, xvi. 1-4.

<sup>6</sup> Tob. xii. 6 b.

*Silenter*

Suscipe sancta trinitas hanc oblationem quam tibi offero in memoriam incarnationis /natiuitatis passionis resur- [fo. 119r. rectionis atque ascensionis domini nostri ihesu christi: et in  
 5 honorem beatissime uirginis marię genitricis eiusdem domini nostri ihesu christi: et omnium sanctorum tuorum qui tibi prolacuerunt † ab initio mundi: et † ut illis proficiat ad honorem nobis autem omnibusque fidelibus christianis ad salutem ut illi omnes pro nobis intercedere dignentur in celis  
 10 quorum memoriam facimus in terris qui in trinitate perfecta uiuis et regnas deus per omnia: s' s' amen.

Deinde conuersus prespiter ad populum dicit

Orate fratres pro me miserrimo peccatore ut meum pariter [ac] uestrum fiat acceptabile sacrificium in conspectu diuinę  
 15 maiestatis.

*Et chorus respondet*

Exaudiet te dominus in die usque confirmet.<sup>1</sup>

*Secreta.*

Sanctifica quesumus domine deus noster per unigeniti tui  
 20 uirtutem et per tui /nominis sancti inuocationem huius [fo. 119v. oblationis hostiam et cooperante sancto spiritu per eam nosmet ipsos tibi perface munus eternum per eundem dominum nostrum ihesum christum filium tuum qui.

## FERIA VI' MISA DE SANCTA CRUCE.

25 Nos autem gloriari oportet in cruce domini nostri ihesu christi in quo est salus uite † et resurrectio nostra per quem et liberasti † et saluasti † sumus.<sup>2</sup>

*Ps.* Deus misereatur.<sup>3</sup>

*Oremus.*

30 Deus qui unigeniti filii tui domini nostri ihesu christi pretioso sanguine uiuifice crucis uexillum sanctificare uoluisti concede quesumus: eos qui eiusdem sancte crucis gaudent honore tua quoque ubique protectione gaudere: per dominum nostrum.

*Ad pilipenses.*

35 Fratres christus factus est pro nobis obediens . . .  
 / . . . quia dominus noster christus: in gloria est [fo. 120r. dei patris.<sup>4</sup>

ll. 26, 27. The superfluous letter s in each of the words 'liberasti' and 'saluasti' is erased.

<sup>1</sup> Ps. xix. 2-5.

<sup>3</sup> Ps. lxvi. 2.

<sup>2</sup> Cf. Gal. vi. 14.

<sup>4</sup> Phil. ii. 8-11.

*R.* Christus factus est pro nobis obediens usque ad mortem mortem autem crucis.

*V.* Propter quod et deus exaltauit illum et dedit illi nomen quod est super omne nomen<sup>1</sup> alleluia.

- 5 *V.* Dulce lignum dulces clauos dulce † ferens pondera que sola fuisti digna portare regem celorum et dominum.

*Secundum iohannem* †.

In illo tempore :<sup>1</sup> ascendens ihesus hierusolimam :<sup>2</sup> . . . .  
et crucifigendum. et tertia die resurget.<sup>2</sup>

- 10 *Offerenda.*

Protege domine plebem tuam per signum sancte crucis ab omnibus insidiis inimicorum omnium ut tibi gratam /exhibeamus [fo. 120v. seruitutem et acceptabile tibi fiat sacrificiu(m) n(ost)r(u)m alleluia.

*Secreta.*

- 15 Hec oblatio domine quesumus ab omnibus nos mundet offensis que in ara crucis etiam totius mundi tulit offensam :<sup>1</sup> per dominum.

*Communio.*

- 20 Per lignum serui facti sumus et per sanctam crucem liberati fructus arboris seduxit nos filius dei redemit alleluia alleluia.

*Post [communionem].*

Adesto nobis domine deus noster et quos sancte cruci[s] letari facis honore eius quoque perpetuis defende subsidiis.

IN SABBATO DE SANCTA M[ARIA] AB OCTAUIS.

- 25 Salve sancta parens enixa paupera † regem qui celum terram[que] regit in secula seculorum.

*V.* Que gaudium matris habens cum uirginitatis honore nec primam similem uisa es nec habere sequentem.<sup>3</sup>

*Oremus.*

- 30 Concede nos famulos tuos quesumus domine deus perpetua mentis et corporis salute gaudere et gloriosa beatæ marię semper uirginis intercessione a presenti liberari tristitia et futura perfrui letitia per dominum.

*Lectio libri sapientię.*

- 35 Ab initio et ante secula creata sum :<sup>1</sup> et usque /ad [fo. 121r. futurum . . . . et in plenitudine sanctorum detentio mea<sup>4</sup>.

<sup>1</sup> Phil. ii. 8, 9.

<sup>2</sup> Matt. xx. 17-19.

<sup>3</sup> Sedulius *Carm. Pasch.* 63, 64, 66-68 (Migne xix. 599).

<sup>4</sup> Sir. xxiv. 14-16.



*Gradale.*

Benedicta et uenerabilis es uirgo maria que sine tactu pudoris inuenta es mater saluatoris.

*V.* Uirgo dei genitrix quem totus non capit orbis in tua se  
5 clausit uiscera factus homo alleluia.

*R.* Post partum uirgo inuiolata permansisti dei genitrix intercede pro nobis.

*Secundum ( . . . ) lucam †.*

In illo tempore ⁊ stabant iuxta crucem ihesu mater eius et  
10 . . . . ex illa hora ⁊ accepit eam discipulus in sua.<sup>1</sup>

*Secundum lucam.*

/In illo tempore ⁊ factum est cum loqueretur ihesus [fo. 121v.  
ad turbas ⁊ extollens . . . . qui audiunt uerbum dei  
[et] custodiunt illud.<sup>2</sup>

15 [Offerenda].

Felix es sacra uirgo maria et omni laude dignissima quia ex te  
ortus est sol iustitię christus noster.

[Secreta].

Tua domine propitiatione et beata † dei genitricis semper  
20 que uirginis marię intercessionem ad perpetuam atque presen-  
tem hæc oblatio nobis proficiat prosperitatem.

Ⓔ eterne deus et maiestatem tuam pronis mentibus  
exorare ut beatę semper et intemeratę uirginis marię sup-  
plicatione placatus et ueniam nobis ex omnibus nostris  
25 tribuas criminibus [et] remedia sempiterna concedas per  
christum.

*Communio.*

Benedicta a filio suo † domino quia per te fructum uitę com-  
municauimus.

30 [Post [communionem]. [fo. 122r.

Sumptis domine salutis nostrę subsidiis da quesumus beatę  
dei genitricis semperque uirginis marię patrocinis nos ubique  
protegi in cuius ueneratione hæc tuę obtulimus maiestati per  
dominum nostrum ihesum christum.

35 DE SANCTA MARIA IN ADVENTU DOMINI.

[Oremus].

Deus qui de beatę marię uirginis utero uerbum tuum angelo  
nuntiante carnem suscipere uoluisti presta supplicibus tuis ut

l. 8. The illegible letters have been erased.

<sup>1</sup> Joh. xix. 25-27.

<sup>2</sup> Luc. xi. 27, 28.

qui uere eam genitricem dei credimus eius apud te intercessionibus adiuuemur per.

*Secreta.*

Intercessio quesumus domine beatę marię semper uirginis  
5 munera nostra commendet nosque in eius ueneratione sancta  
tuę maiestati reddat acceptos per.

*Post [communionem].*

Celesti munere satiati quesumus omnipotens deus tua nos  
protectione custodi: et castimonie pacem mentibus nostris  
10 atque corporibus intercedente sancta maria propitiatus in-  
dulge ut ueniente /sponso filio tuo unigenito accensis [fo. 122v.  
lampadibus eius digni prestulemur occursum per dominum  
nostrum ihesum christum.

15 DE SANCTA M[ARIA]: (IN N)ATIUITATI † DOMINI USQUE AD  
PURIFICATIONEM.

*Oremus.*

Deus qui salutis eterne beatę marię uirginitate fecunda  
humano generi primia † prestitisti tribue quesumus: ut ipsam  
pro nobis intercedere sentiamus per quam meruimus auctorem  
20 uite suscipere per dominum nostrum ihesum christum filium t.

*Secreta.*

Oblatis domine muneribus suppliciter deprecamur ut qui  
ueram uerbi tui incarnationem fideliter ueneramur ueram  
eiusdem carnis ac sanguinis quam per spiritum sanctum uirgo  
25 mater edidit substantiam in hoc presenti misterio salubriter  
percipiamus: per dominum.

*Post communionem.*

Da quesumus misericors deus eius nos continua intercessione  
uegetari cuius intigra uirginitate suscepimus /auc- [fo. 123r.  
30 toritatem † nostre salutis dominum nostrum ihesum christum  
filium tuum.

(DE) S(ANCTA CRUC)E (IN)<sup>DE</sup>RESURRECTIONE USQUE  
ASCENSIONEM.

*[Oremus].*

35 Deus qui ad eternam uitam in christi resurrectione nos  
reparas imple pietatis tuę ineffabile sacramentum ut cum in

l. 32. The four first words of the title are erased and *de* written above the line (*p.m.*); but of the erased words the initial and horizontal stroke of *scā* (= *sancta*) and the final letter of *cruce* are legible, and *ī* (= *in*) is almost certain.



maiestate sua saluator nostra aduenerit quos fecisti baptismo  
regenerari facias beata immortalitate uestiri: per dominum.

*ce in res[ur]rectione (. .) as (. .).*

*Secreta.*

- 5 Deus qui pro salute mundi unigenitum tuum sacrificium  
paschale fecisti propitiare supplicationibus nostris ut [in]ter-  
pellans pro nobis pontifex summus nos per iest † quod  
nostri est similis reconciliet per id quod tibi est equalis  
absoluat ihesus christus dominus noster qui t. u.

- 10 *Post [communionem].*

Concede quesumus omnipotens deus ut ueterem cum suis  
actionibus hominem deponentes illius conuersatione uiuamus  
ad cuius nos substantiam /paschalibus remediis [fo. 123v.  
transtulisti ihesu christi filii tui domini nostri qui t.

- 15 DE SA(N)C(TA) CRUCE IN RESURRECTIONE USQUE  
ASCENSIONEM.

*[Oremus].*

- Deus qui pro nobis filium tuum crucis patibulum subire  
uoluisti ut inimici a nobis expelleres potestatem concede  
20 nobis famulis tuis ut resurrectionis gratiam consequamur: per  
dominum.

*Secreta.*

- Purifica nos misericors deus ut ecclesie tue preces que tibi  
grata sunt pia munera deferentes fiant expiatis mentibus  
25 gratiores: per dominum.

*Post [communionem].*

Largire sensibus nostris omnipotens deus ut per temporalem  
filii tui mortem quam misteria ueneranda testantur uitam  
nobis dedise perpetuam confidamus: per.

- 30 DE SANCTA MARIA IN RESURRECTIONE USQUE  
ASCENSIONEM IOCT †.

*[Oremus].*

- Deus qui coram matre agnus innocens mortem nostram  
subire /dignatus es concede nos quesumus ipsius [fo. 124r.  
35 uirginis precibus resurrectionis tue participes fieri qui tecum †  
uiuut †.

1. 3. Over the first *e* is a mark which may perhaps represent *v*. There were  
probably some letters now illegible, after *resurrectione*, and after *as*: but this is  
somewhat doubtful.



*Secreta.*

In mentibus nostris domine uere fidei sacramenta confirma-  
ut qui conceptum de uirgine deum uerum et hominem  
confitemur per eius salutiferę resurrectionis potentiam ad  
5 eternam [mereamur] peruenire letitiam per eundem d-  
nostrum.

*Post [communionem].*

Gratiam tuam quesumus domine [mentibus] nostram†  
infunde ut qui angelo nuntiante christi filii tui incarnationem  
10 cognouimus per passionem eius et crucem ad resurrectionis  
gloriam perducamur: per.

## DE OMNIBUS APOSTOLIS,

*[Oremus].*

Omnipotens et misericors deus qui beatos apostolos tuos  
15 petrum et paulum atque andream omnesque apostolos celesti  
corona decorare uoluisti presta quesumus ut quemadmodum  
deuotam /ipsorum frequentamus obsecrando memo- [fo. 124v.  
riam ita eorum iugiter sublimia apud te sentiamus patrocinia:  
per [dominum] nostrum ihesum.

20

*Secreta.*

Hec hostia salutaris quesumus domine quam in sanctorum  
apostolorum tuorum petri et pauli atque andrea † omniumque  
apostolorum ueneranda commemoratione tuę maiestati sup-  
pliciter offerimus et ligamina nostrę prauitatis suppliciter †  
25 offerimus † [absoluat] et tuę nobis misericordię karismata  
tribuat per christum.

*Post communionem.*

Quesumus omnipotens et misericors deus ut quos in  
sanctorum apostolorum tuorum petri et pauli atque andree  
30 omniumque apostolorum ueneranda memoria de tuis sacrís  
donis satiasti per hec indulgentiam tuę propitiationis consequi  
mereamur per dominum.

## IN COMMEMORATIONE S. A. P[ETRI] ET P[AULI].

*Oremus.*

35 /Deus qui beatorum apostolorum tuorum petri [fo. 125r.  
et pauli dignitatem ubique gloriosam tua gratia perfecisti  
quesumus et ut doctrinis eorum semper muniamur et meritis  
per.

l. 35. The last four letters of 'petri' have been added by the rubricator.  
There is perhaps a letter erased before this word.

*Secreta.*

Suscipe domine uota ut † apostoli † tui et apostolico patrocínio confitentem † huius quam tibi offerimus hostia † participatione conserua.

5 *Post communionem.*

Protege domine plebem tuam et quam diuinis tribuis participatione † sacramentis apostolica intercessione ab omnibus absolue peccatis: per dominum.

## DE SANCTIS QUI ECCLESIE † REQUIESCUNT.

10 [*Oremus.*]

Propitiare quesumus domine nobis famulis tuis per sanctorum tuorum patricii: n' et eorum quorum reliquię in hac continentur ecclesia merita gloriosa ut eorum pia intercessione ab omnibus semper protegamur aduersis.

15 *Secreta.*

Suscipiat clementia tua quesumus /domine de [fo. 125v. manibus nostris munus oblatum: et per beatorum confessorum tuorum quorum corpora uel reliquię in presenti requiescunt ecclesia orationes ab omnibus nos emundet peccatis: per  
20 dominum nostrum.

*Post communionem.*

Diuina libantes misteria que per † sanctorum confessorum tuorum: n' et n' quorum corpora uel reliquię in presenti requiescunt ecclesia ueneratione tuę obtulimus maiestati:  
25 presta quesumus domine: ut per ea ueniam mereamur peccatorum et celestis gratie donis reficiamur per.

## MISA PRO EPISCO[PO].

*Oremus.*

Concede quesumus domine famulo tuo: n' episcopo nostro:  
30 ut predicando et exercendo que recta sunt exemplo bonorum operum animas suorum instruat subditorum et eternę remunerationis mercedem a te pissimo † pastore percipiat: per.

/*Secreta.* [fo. 126r.]

Munera nostra quesumus domine suscipere † placatus et  
35 famulum tuum episcopum nostrum: n' gregemque sibi commissum benignus semper et ubique misericorditer protege: per dominum.



*Post [communione].*

Hec nos communio domine purget a crimine et famulum tuum episcopum nostrum n' commissumque sibi gregem benigna pietate conserua: per dominum.

5

PRO EPISCOPO.

*[Oremus].*

Deus omnium fidelium pa(stor et rector) famulum tuum archiepiscopum (quem pastorem) ecclesie tue preesse uoluisti propitius respice et da ei quesumus uerbo et exemplo quibus  
10 preest proficere ut ad uitam una cum grege sibi commissio perueniat sempeternam: per.

*Secreta.*

Oblatis quesumus domine placare muneribus et famulum tuum arch[i]episcopum nostrum n' quem ecclesie tue pastorem  
15 preesse uoluisti assidua protectione gubernare.

*Post [communione].*

Hec nos quesumus domine sacramenti perceptio protegat [et] famulum tuum /archiepiscopum nostrum n' [fo. 126v. quem ecclesie tue preesse uoluisti pastorem una cum grege  
20 sibi commissio saluat † semper ac muniat.

(PRO REGE).

*[Oremus].*

Quesumus omnipotens deus ut famulus tuus rex noster n' qui tua miseratione suscipit regni gubernacula uirtutum etiam  
25 omnium percipiat incrementa: quibus docenter † ornatus et uitiorum uoraginem debitare et hostes superare et ate † qui uia u[er]itas et uita es gratiosus ualeat peruenire: per.

*Secreta.*

Susciat † domine preces et hostias ecclesie tui † pro salute  
30 famuli tui n' regis nostri te supplicantis et in protectione fidelium populorum antiqua brachi [tui] operare miracula ut superatis pacis inimicis segura tibi seruiat christiana libertas.

ll. 7, 8. The attempt has been made by a late hand to supply the illegible words. After 'fidelium pa' this hand has restored the letters enclosed in brackets, and, after 'archiepiscopum,' has written 'nostrum' followed by two letters apparently deleted.

l. 21. Some traces remain of this title. It had, however, become illegible or been erased, and now appears re-written in a late hand.



*Post [communione].*

Hæc domine salutaris sacramentis † perceptio famulum  
tuum n' ab omnibus tueatur aduersis quatinus et eccle-  
siastice /pacis obtineat tranquilitate[m] et post istius [fo. 127r.  
5 temporis decursum ad eternam perueniat hereditate[m] : per  
dominum.

## PRO AMICIS CARNALIBUS.

*[Oremus].*

D[eu]s qui caritatis dona per gratiam in spiritus tuorum  
10 fidelium infundis da famulis et famulabus tuis pro quibus  
tuam deprecamur clementiam salutem mentis et corporis ut  
te tota uirtute diligant et que tibi placita sunt tota dilectione  
perficiant : per dominum.

*Secreta.*

15 Miserere quesumus domine famulis et famulabus tuis [pro  
quibus] hoc sacrificium laudis tue offerimus maiestati ut per  
hec sancta sacrificia superne benedictionis gratiam obtineant  
et gloriam eterne felicitatis acquirant : per.

*Post [communione].*

20 Diuina libantes misteria quesumus domine ut hec sacra-  
menta illis proficiant ad prosperitatem et pacem pro quorum  
dilectione /hec tuę obtulimus maiestati : per. [fo. 127v.

## MISA QUAM P[RO] SEIPSO DICIT SACERDOS.

*[Oremus].*

25 Omnipotens sempiterne deus qui me peccatorem sacris  
altaribus asstare uoluisti et sancti nominis tui laudare  
potentiam concede quesso per huius sacramenti misterium  
meorum ueniam peccatorum ut tue maiestati digne ministrare  
merear : per dominum.

30 *Secreta.*

Deus qui te precipis a peccatoribus exorari tibi que sacri-  
ficiū contriti cordis offerri hoc sacrificium quod indignis  
manibus meis offero acceptare dignare et ut ipse tibi hostia  
et sacrificium esse merear miseratus concede quo per  
35 ministerii huius exhibitionem peccatorum omnium percipiam  
remissionem : per dominum.

*Post communione.*

Aures tuę pietatis mitissime deus inclina precibus meis  
et per huius diuini sacramenti carnis et sanguinis domini

1. 2. The last letter of 'sacramentis' is scarcely legible. It has perhaps been  
erased.

1. 39. The first 'et' appears to be written over s erased.

/nostri ihesu christi filii tui quod indignus sumpsi [fo. 128r.  
mysterium gratia sancti spiritus illumina cor meum ut tuis  
mysteriis digne ministrare teque eterna caritate diligere et  
sempiterna gaudia percipere merear: per.

5

MISA SANCTI SPIRITUS.

[*Oremus*].

Deus qui corda fidelium sancti spiritus illustratione docuisti  
da nobis in eodem spiritus † recta sapere et [de] eius semper  
consolatione gaudere per.

10

*Secreta.*

Munera quesumus domine oblata sanctifica [et] corda nostra  
et † sancti spiritus illustratione emunda: per dominum.

*Post communionem.*

Sancti spiritus domine corda nostra mundet infusio et sui  
15 roris intima aspersione fecundet: per dominum.

PRO EMUNDATIONE CARNIS.

[*Oremus*].

Deus cui omne cor patet et omnis uoluntas loquitur et  
quem nullum latet secretum: purifica per infussionem sancti  
20 spiritus cogitationes cordis nostri ut perfecte [te] diligere et  
digne laudare [mereamur].

*Secreta.*

Hec oblatio domine deus cordis nostri maculas emundet ut  
sancti spiritus digna efficiatur habitatio: per dominum.

25

[*Post [communionem]*. [fo. 128v.

Sacrificium salutis nostre tibi offerimus † concede nobis  
domine deus purificatis mentibus sepius tue pietatis celebrare  
mysterium: per.

PRO PACE

30

[*Oremus*].

Deus a quo sancta desideria recta consilia et iusta sunt  
opera: da seruis tuis illam quam mundus dare non potest  
pacem ut et corda nostra mandatis tuis dedita et hostiam †  
sublata formidine tempora sint tua protectione tranquilla.

35

*Secreta.*

Deus qui credentes in te populos nullis sinis concuti



terroribus dignare preces et hostias dicata † plebis suscipere:  
ut pax tua pietate concessa christianorum fines ab omni hoste  
faciat esse securos.

*Post [communione].*

- 5 Deus auctor pacis et amator quem nosse uiuere cui seruire  
regnare est protege ab omnibus impugnationibus supplices †  
tuos: ut qui in defensione tua confidimus nullius hostilitatis  
arma timeamus: per dominum.

PRO PETITIONE LAC[RI]MARUM.

10 *[Oremus].*

- Omnipotens mitissime deus: qui sitienti populo fontem  
uiuientis atque † de petra produxisti / [educ de cordis] [fo. 129r.  
nostri durlitia conpunctionis lacrimas: ut peccata nostra  
plangere ualeamus remisionemque te miserante mereamur  
15 accipere.

*Secreta.*

- Hanc oblationem tuam quam tibi domine deus pro peccatis  
offerimus quesumus propitius respice: et perduc † de oculis  
nostris lacrimarum flumina quibus debita flammaram incendia  
20 ualeant † extinguere: per dominum.

*Post [communione].*

- Gratiam sancti spiritus cordibus nostris domine deus  
clementer infunde: que nos gemitibus lacrimarum efficiat  
maculas nostrarum † diluere peccatorum atque obtate nobis  
25 indulgentiæ te largiente prestet effectum: per.

PRO TEMPTATIONE CARNIS.

*[Oremus].*

- Ure igne sancti spiritus renes nostros et cor nostrum domine  
ut tibi casto corpore seruiamus et mundo corde placeamus  
30 per dominum.

*Secreta.*

- Dirumpe domine uincula peccatorum nostrorum et ut sacri-  
ficia † tibi hostiam laudis obsoluti † libertate possimus retribuere  
que ante tribuisti et salua nos per indulgentiam quos dignatus  
35 es saluare / per gratiam: per dominum. [fo. 129v.]

*Post communionem.*

Domine adiutor et protector noster adiuua [nos] et  
refloreat caro nostra uigore pudicitialis † sanctimoniæ noui-



tate ereptamque de manu tartari in resurrectionis gaudio iubeas presentari: per dominum.

PRO PLUVIA, POSTULANDA.

[*Oremus*].

- 5 Deus in quo uiuimus et mouemur et sumus pluuiam nobis tribue congruentem ut presentibus subsidiis sufficienter adiuti sempiterna fiducialius appetamus per.

*Secreta.*

- Oblatis domine placare muneribus et oportunum nobis  
10 tribue pluuię sufficientis auxilium.

*Post communionem.*

- Quesumus omnipotens deus tuere nos tua sancta sumentes et ab omnibus propitiatus absolue peccatis terramque aridiam † aquis fluenti celestis dignanter infunde: per domi-  
15 num.

CONTRA PLUVIAM.

[*Oremus*].

- Deus qui ministerio aquarum salutis nostrę nobis [sacra-  
menta] sanxisti exaudi orationem populi tui et iube terrores  
20 inundatio† cessare pluuiarum flagellumque huius /eli- [fo. 130r.  
menti ad effectum tui conuerte misterii: ut qui se regener-  
antibus aquis gaudent esse renatos gaudeant his castigantibus  
esse correctos: per dominum.

*Secreta.*

- 25 Deus qui fidelium precibus flecteris et humilium confessione placaris conuersis ad te propitiare supplicibus et quos fecisti iram intelligere castigantibus † fac misericordiam sentire parcentis per.

*Post [communionem].*

- 30 Deus qui nos omnium rerum tibi seruiente natura per ipsos motus æris ad cultum tue maiestatis instruis tranquillitatem nobis misericordię tue remotis largire terroribus: ut cuius iram expauimus clementiam sentiamus: per.

PRO SERENITATE ERIS.

[*Oremus*].

- 35 Ad te nos domine clamantes exaudi et ęris serenitatem nobis tribue supplicantibus ut qui iuste pro peccatis nostris

affligimur misericordia tua perueniente † clementiam sentiamus p[er] dominum.

*Secreta.*

- Perueniat † nos quesumus domine gratia /tua [fo. 130v.  
5 semper et subsequatur et has oblationes quas pro peccatis nostris nomini tuo consecrandas offerimus benignus assume ut per intercessionem sanctorum tuorum cunctis proficiant ad salutem ⁊ per.

*Post [communione].*

- 10 Plebs tua domine capiat sacrę benedictionis augmentum et copiosis beneficiorum tuorum subleuetur auxiliis que tantis intercessionum deprecationibus adiuuatur ⁊ per dominum.

PRO ITER AGENTIBUS.

*[Oremus].*

- 15 Adesto domine supplicationibus nostris et uiam famulorum tuorum in salutis tuę prosperitate dispone ut in[ter] omnes [uię] et uitę huius uarietates tuo semper protegantur auxilio ⁊ per dominum.

*Post Secreta.*

- 20 Propitiare domine supplicationibus nostris et has oblationes quos † tibi offerimus pro famulis tuis benignus assume ut uiam illorum et procedente † gratia tua dirigas et subsequente comitari digneris ut de actu atque incolumitate eorum secundum misericordię tuę presidia gaudeamus ⁊ per.

- 25 *[Post communione].*

- Deus infinite misericordię et maiestati[s] /immense [fo. 131r. quem nec spatia locorum nec interualla temporum ab his quos tueris abiungunt adesto famulis tuis in te ubique confidentibus et per quam itueri † sunt uiam dux eis et comes esse dignare  
30 nichil illis aduersitatis noceat nichil difficultatis obsistat cuncta eis salubria cuncta sint prospera et sub ope dextera † tuę quicquid iusto expetierint desiderio celeri consequantur effectum ⁊ per dominum.

PRO INFIRMIS.

*[Oremus].*

- 35 Omnipotens sempiternus deus salus ęterna credentium exaudi nos orantes pro famulis tui[s] pro quibus misericordię

1. 19. The word *Post* is erased.

1. 21. The third letter of 'quos' is expuncted, and a written above the line in a late hand.



tuę imploramus auxilium: ut reddita sibi sanitate gratiarum  
actionem tibi in ecclesia tua reficiant †: per.

*Secreta.*

Deus cuius nutibus uite nostrę momenta decurrunt suscipe  
5 preces et hostias famulorum tuorum: pro quibus misericordiam  
tuam egrotantibus imploramus ut de quorum periculo metui-  
mus deorum † salute letemur per: dominum.

*Post [communione].*

Deus infirmitatis humanę singulare presidium auxilii tui  
10 super infirmos

[AD POSCENDA SUFFRAGIA OMNIUM SANCTORUM].

*[Oremus].*

/Concede quesumus omnipotens deus ut intercessio [fo. 131v.  
nos sanctę genitricis marię sanctarumque omnium celestium  
15 uirtutum et beatorum patriarcharum: profetarum: apostolorum  
martirum confessorum atque uirginum et omnium electorum  
tuorum ubique letificet ut dum eorum merita recolimus  
patrocinia sentiemus† per dominum.

*Secreta.*

20 Oblatis quesumus domine placare muneribus et intercedente  
dei genitrice maria: cum omnibus sanctis tuis: a cunctis nos  
defende periculis: per dominum.

*Post communionem.*

Sumpsimus domine sanctę marie et omnium sanctorum  
25 tuorum merita recolentes sacramenta celestia: presta quesumus:  
ut quod temporaliter agimus eorum precibus adiuti ęternis  
gaudiis consequamur: per.

M[ISA]: COMMUNIS.

*[Oremus].*

30 Omnipotens sempiterne deus: qui uiuorum dominaris simul  
et mortuorum omniumque misereris quos tuos fide et opere  
futuros esse prenoscis: te suppliciter exoramus: ut pro quibus  
effundere preces decreuimus /quosque uel presens [fo. 132r.  
adhuc seculum in carne retinet: uel futurum iam exutos  
35 corpore [suscepit] pietatis tuę clementia delictorum suorum

l. 10. The postcommon is left incomplete in the MS.

l. 35. In the right margin is written 'suscepit' in a late hand.



omnium ueniam et gaudia consequi mereantur eterna: per dominum.

*Secreta.*

Deus cui soli cognitus est numerus electorum in superna  
5 felicitate locandus tribue quesumus ut uniuersorum quos in  
oratione commendatos suscepimus uel omnium fidelium  
nomina beatę predistinationis liber ascripta retine[a]t: per  
dominum.

*Post communionem.*

10 Purificent nos quesumus omnipotens et misericors deus  
sacramenta que sumpsimus et presta ut hoc tuum sacra-  
mentum non sit nobis reatus ad penam sed intercessio  
salutaris ad ueniam sit oblutio † scelerum sit fortitudo  
fragilium sit contra omnia mundi pericula firmamentum  
15 sit uiuorum atque mortuorum fidelium remissio omnium  
delictorum: per dominum.

MISA PRO OMNIBUS FIDELIBUS DEFUNCTIS.

/Requiem eternam dona eis domine et lux perpetua [fo. 132v.  
luceat eis.

20 Ps. Te decet ymnus deus in sion et tibi reddetur uoltum † in  
hierusalem. Exaudi orationem.<sup>1</sup>  
Requiem.

[*Oremus*].

Inclina domine aurem tuam ad preces nostras quibus  
25 misericordiam tuam supplices deprecamur ut animas famu-  
lorum famularumque tuarum quas de hoc seculo migrare  
iusisti in pacis ac lucis regione constituas et sanctorum  
tuorum iubeas esse consortes: per dominum.

Lectio libri apocolipsis † iohannis a.

30 In diebus illis: audiui uocem de celo dicentem . . . .  
opera enim illorum sequuntur illos.<sup>2</sup>

*Ad tesolonicenses.*

Fratres, noluimus autem uos ignorare de dormientibus:  
/ . . itaque consolamini inuice[m]: in uerbis istis.<sup>3</sup> [fo. 133r.

35 *Lectio libri machabeorum.*

In diebus illis: uir fortissimis † iuda[s] collatione facta .  
. . pro defu[n]ctis exorare: ut a peccatis soluantur.<sup>4</sup>

<sup>1</sup> Ps. lxiv. 2, 3 a.

<sup>3</sup> 1 Thess. iv. 13-18.

<sup>2</sup> Apoc. xiv. 13.

<sup>4</sup> 2 Mac. xii. 43-46.

[*Lectio libri iob.*]

Scio quod redemptor meus uiuit: et in nouissimo die . .  
 / . . reposita est hæc spes mea in sinu meo.<sup>1</sup> [fo. 133v.]

[*Gradale.*]

- 5 Requiem eternam dona eis domine et lux perpetua luceat eis.  
 [V.] Absolue domine animas eorum ab omni uinculo delictorum.

[*Tractus.*]

De profundis clamaui ad te domine domine exaudi uocem  
 10 meam.

[V.] Fiant aures tuæ intendentes in orationem serui tui.

[V.] Si iniquitates obseruaberis domine domine quis sustinebit.

[V.] Quia apud te propitiatio est et propter legem tuam  
 sustinuit † te domine.<sup>2</sup>

15 *Secundum iohannem.*

In illo tempore: dixit martha ad ihesum. domine: si fuisses  
 hic: . . . christus filius dei uiui: qui in hunc mundum  
 uenisti.<sup>3</sup>

*Secundum iohannem.*

- 20 In illo tempore: dixit ihesus turbis iudeorum. ego [sum]  
 / panis uiuus: . . . et ego resuscitabo eum: in [fo. 134r.]  
 nouissimo die.<sup>4</sup>

*Secundum iohannem.*

- In illo tempore: dixit ihesus discipulis suis et turbis  
 25 iudeorum. omne quod dedit michi pater ad me ueniet: . .  
 / . . et ego resuscitabo eum: in nouissimo die.<sup>5</sup> [fo. 134v.]

*Secundum iohannem.*

In illo: dixit ihesus discipulis suis. et turbis iudeorum  
 sicut pater . . . sed transeat a morte ad uitam.<sup>6</sup>

## 30 [Offerenda].

Domine ihesu christe rex gloriæ libera animas omnium fidelium  
 defunctorum de manu inferni et de profundo lacu libera eos †  
 de ore leonis ne obsorueat eas tartarus ne cadent et † obscura  
 sed signifer sanctus michael representet eas in lucem sanctam.

- 35 Quam olim abrahe promisisti et semini eius.

[V.] Hostias et preces tibi domine offerimus.

Tu suscipe pro animabus illis aquarum † hodie memoriam agimus  
 fac eas domine de morte transire ad uitam quam olim.

- [V.] Hanc lucem /redde illis fons bonitatis lucis auctor [fo. 135r.]  
 40 uerę patris unigenite quia †.

<sup>1</sup> Job. xix. 25-27.<sup>2</sup> Ps. cxxix. 1-4 n.<sup>3</sup> Joh. xi. 21-27.<sup>4</sup> Joh. vi. 51-55.<sup>5</sup> Joh. vi. 37-40.<sup>6</sup> Joh. v. 21-24.

[*V.*] Uenturus in mundum daturus uniuersis premia pro meritis presta lucem in celis' quam.

[*V.*] Redemptor animarum christe uniuersorum † mitte archangelum sanctum michaelē ut illi † dignetur eis † eripere de  
5 rigirenibus † tenebrosū † et perducāt eas in sinū abrahe et in lucem sempiternam.

[*V.*] Requiem eternam dona eis domine et lux perpetua luceat eis.

Domine ihesu.

10

*Secreta.*

Animas famulorum tuorum ab omnibus uitiiis humana † condicionis quesumus domine hec obsoluat † oblatio que totius mundi tulit immolata peccatum: per dominum.

[*Communio*].

15 Lux eterna luceat eis domine cum sanctis tuis in eternum quia pius eis †.

[*V.*] Requiem eternam [dona eis] domine et lux perpetua luceat eis' cum sanctis.

[*V.*] Pro quorum memoria corpus christi sumitur dona eis  
20 domine requiem sempiternam' et lux perpetua luceat eis.

[*V.*] Pro quorum memoria sanguis christi bibitur' dona eis domine requiem sempiternam.

*Post [communio]nem*].

Annue nobis domine' ut per hoc sanctum sacrificium quod  
25 sumpsimus animæ famulorum tuorum remissionem quam optauerunt mereantur percipere delictorum' per dominum.

[PRO EPISCOPO DEFUNCTO].

[*Oremus*].

/Deus qui inter apostolicos sacerdotes famulos tuos [fo. 135v.  
30 pontificali fecisti dignitate censi presta quesumus' ut quorum uicem gerebant ad horam in terris eorum perpetuo consortio letentur in celis: per dominum.

*Secreta.*

Suscipe quesumus domine pro animabus famulorum tuorum  
35 pontificum quas offerimus hostias ut quibus pontificale donasti misterium dones et premium per.

*Post [communio]nem*].

Propitiare domine supplicationibus nostris et animas famu-  
lorum tuorum pontificum in regione uiuorum eternis gaudiis  
40 iubeas sociari: per dominum.



PRO SACERDOTE DEFUNCTO.

[*Oremus*].

Deus cuius misericordie non est numerus suscipe pro  
animabus famulorum tuorum sacerdotum preces nostras et  
5 lucis eis letitięque regionem in sanctorum tuorum societate  
concede: per dominum.

*Secreta.*

Quesumus domine ut oblationem quam tibi offerimus pro  
animabus famulorum tuorum sacerdotum placatus accipias  
10 ut quos tuis altaribus servire tribuisti ad beatorum pertinere  
iubeas consortia

\* \* \* \*



## APPENDIX.

### COLLATION OF THE SCRIPTURE LESSONS WITH THE TEXT OF THE CLEMENTINE VULGATE (VERCELLONE'S EDITION, ROME, 1861).

IN the following collation variants marked with (†) are supported by the Codex Amiatinus. In the Gospels an asterisk has been prefixed to readings which are supported by one or more manuscripts of the group DELQR<sub>1,2</sub> (Wordsworth's notation) or by the Book of Mulling, against all other manuscripts of which collations are given in the Oxford Vulgate. These may usually be regarded as distinctively Irish readings. For the MSS. DELR the collations of Wordsworth and White have been used. For the rest recourse has been had to the originals in the Library of Trinity College, Dublin. Mere variations of spelling have not been recorded, but it has not been thought well in all cases to leave unnoticed what seem to be clerical errors. Occasionally (as at Matt. xxvii. 38) they are survivals of true variants of the Irish type.

- |                            |   |  |
|----------------------------|---|--|
| Gen. i. p. 33.             | 3. et dixit . . . fiat <i>om.</i><br>8. unus <i>pro</i> secundus<br>(sic) + terra . . . ardia †factumque<br>12. †afferentem <i>pro</i> facientem<br>que 16. †magna luminaria . . . et <i>pri. om.</i><br>. . . praeesset <i>sec.</i> + ne 18. preesset . .<br>diuident 20. aqua . . . anima . . . et +<br>et 21. perduxerant 26. faciemus . . .<br>uniuersaque creatura <i>pro</i> uniuersaeque terrae<br>27. deus <i>om.</i> 28. illis + et . . . eos <i>pro</i><br>eam 30. in <i>om.</i> . . . hñt (= habent) <i>pro</i><br>habeant 31. †fecit. | 4. diuissit ( <i>sic</i> ) + †deus<br>9. aqua . . . apariat<br>13. †factumque<br>19. preesset . . .<br>25. faciemus . . .<br>29. eos <i>pro</i><br>32. †fecit. |
| ii. 1, 2.<br>p. 33.        | 1. terre . . . omnes<br>. . . quod <i>om.</i>   | 2. omni <i>pro</i> uniuerso  |
| Exod. xii. 1-11.<br>p. 29. | 4. sunt <i>pro</i> ut . . . coniunctus . . . †eius <i>pro</i> suae<br>. . . possint 5. enim <i>pro</i> autem . . . agni-<br>culus <i>pro</i> anniculus 6. seruabis . . .<br>quartum decimum . . . uesperum<br>7. et <i>pro</i> ac . . . utrique posteam . . . insuper<br>luminaribus 8. agni <i>pro</i> igni<br>9. assum tantum . . . <i>fin.</i> + et os eius non<br>confringetis 10. †ex eo quicquam<br>11. et <i>pri. om.</i> . . . †fesstinantes ( <i>corr. e</i> fessti-<br>mantes <i>ut uid.</i> ) . . . non enim est <i>pro</i> est enim.  |  |



- Exod. xiv. 24-31. 24. noster *pro* super . . . interficit (= *Am.\**)  
 p. 33. 25. fugiemus . . . pro eis pugant (*sic*)  
 26. equies 27. occurrerunt *om.*  
 28. suæ *pro* sunt . . . coop<sup>er</sup>erunt . . . equietes  
 29. ambulauerunt *pro* perrexerunt 30. †illo  
 31. lituri *pro* littus . . . magnum . . . quod *pro*  
 quam . . . dominus *om.*
- xv. 1a. p. 33. 1. moysi . . . et *sec. om.*
- Job xix. 25-27. 25. †resurturus (*sic*: *Am.* resurrecturus)  
 p. 93. 26. deum + saluatorem.
- Ps. lxxxviii. 14. *Vide* p. 11.
- Prov. x. 28-32. 29. uiæ 31. pa<sup>r</sup>turit.
- xi. 3, 6, 9. decepit 10. exaltabitur 11. *init.* +  
 8-11a. in.
- p. 65.
- Sir. xv. 1-6. 1. dominum 2. obuiauit . . et quasi *usque fin.*  
 p. 5. *uers. om.* 3. illum *pri.* + dominus  
 5. et *pri. om.* . . . aperuit . . . implebit eum *pro*  
 adimp. illum + dominus . . . induit eum *pro*  
 uestiet illum 6. eum *pro* illum *pri.*
- xxiv. 11. his *om.* A 16. partes AB 18. *init.* +  
 11b-13, et A . . . exalta A 19. *init.* + et A  
 15-20. 20. di (= dei) *pro* dedi *pri.* A . . . sanitatem  
 p. 64 (A); *pro* suauitatem A.  
 xxiv. 14-16.  
 p. 79 (B).
- xxiv. 23. fructus *corr. e* fructum 25. †uitæ *pro* uiæ  
 23-31. 28. †generatione 30. audiunt (*corr. e*  
 p. 66. audit *sec. m.*) . . . confundentur (*corr. e* con-  
 fundetur *sec. m.*) 31. *init.* + et
- Isai. iv. p. 34. 1. apprehendit . . . operimus . . . <sup>o</sup>iii<sup>r</sup> *pro* modo  
 2. in *sec. om.* 3. sanctus + sanctus . . .  
 uocabus 4. si *om.* . . . sordem  
 5. creauit 6. turbidine
- vii. 10-15. 14. concipiet + in utero  
 p. 54.
- xii. 3-5; xxv. *Vide* p. 11.  
 1; xxviii.  
 5; xxxv. 1,  
 2b; xli.  
 18a.

- Isai. xlix. 1-3, 5a, 6b, 7b. p. 57. 2. quasi *pro* sicut 3 est *pro* es 5. et *pri.* + hec 6. †ecce *om.* 7. *uerb. ras.* inter adorabunt et dominum (propter ut uid.) . . dominum + †deum' tuum . . . quia fidelis est *om.*
- li. 11; lii. 13. Vide p. 11.
- liv. 17b. p. 34. = *Vulg.*
- lv. 1-11a. p. 34. 1. uenientes *pro* uenite 2. in *sec. om.* . . . in crassitudine *om.* 3. †fidelis 4. ac *om.* 5. gentibus *pro* gentem . . . †non cognouerunt te . . . qui *pro* quia 7. dominum *pro* deum . . . cognoscendum *pro* ignosc. 9. quam *pro* quia 11. egredetur
- lx. 1-6. p. 10. 5. †afflues + et 6. operiat . . . differentes
- lxi. 10, 11. p. 63. 10. gaudeo *pro* gaudebo . . . †exultauit' animæ . . . uestimento . . . letitiæ *pro* iustitiæ 11. sicut *pro* sic
- lxii. 5. p. 63. 5. deus *om.*
- Jer. i. 4-10. p. 56. 6. dixit *pro* dixi 7. dicere + quia . . . que *pro* quaecumque 8. ego tecum 9. ecce *ras.*
- Osee vi. 1-6. p. 28. 1. suæ . . . me + dicentes 2. quam *pro* quia . . . et *pri. om.* . . . saluabit *pro* sanabit 3. nos *pri. om.* . . . tertio 4. tibi faciam *pro* fac. tibi *pri.* . . . et quasi ros mane *om.* 5. dolui . . . profetis (*sic*) + et . . . iudicia + mea uel 6. dei *om.*
- Joel. ii. 12-19. p. 17. 12. hæc *pro* nunc ergo . . . dominus + deus . . . in *ter. et quart. om.* 13. multum misericors *pro* multae misericordiae . . . malitiam 14. ignoscat + deus . . . nostro *pro* uestro 17. altare + et . . . ut + non 19. et *ter. om.* . . . replebimini + in
- Mal. iii. 1-4. p. 51. 1. preparauit . . . templum + sanctum 3. purgauit . . . flauit *pro* colabit (*Am. conflabit*) 4. placebunt
- 2 Mach. xii. 43-46. p. 92. 43. collatione facta . . . offerre (*sic*) + ea ibi . . . sacrificium *om.* . . . iuste *pro* bene 44. ceciderunt 45. considerauit enim *pro* et quia considerabat . . . quod *om.* . . . dormitationem

- Matt. i. 1-16.  
p. 66.
2. \*abraam (*sic*) + autem  
6. salmonem . . . salmonem (*em ras.*)  
7. asam                      8. ozam                      9. \*iozias . . .  
ioathas *pro* ioatham *sec.*                      10. mansen *pro*  
manassen                      11. \*iochoniam . . . transi-  
migratione                      12. iechonias (*e corr. e o*)
- ii. 1-12.  
p. 10.
1. iudæ                      2. \*uenimus + cum muneribus  
11. percidentes                      12. somne *pro* somnis ne  
. . . reuersi *om.*
- ii. 13-18.  
p. 6.
13. in *pri. om.*                      15. per *om.*                      16. eius *om.*  
18. plorans *pro* ploratus . . . ululatus *corr.*  
*e uu(.)latus*
- ii. 19-23.  
p. 9.
19. †apparuit angelus domini                      20. uade *corr. e*  
ualde                      21. \*accipit                      22. †illuc *pro*  
illo                      23. habitabit . . . uocatur *pro*  
uocabitur
- iii. 13-17.  
p. 11.
13. iordanes                      14. ego + autem                      17. hec  
*pro* hic . . . complacuit
- iv. 1-11.  
p. 19.
1. est + ihesus                      2. \*essurit                      5. †supra  
9. procedens *pro* cadens                      10. ei *om.*
- iv. 18-22.  
p. 46.
- = *Vulg.*
- vi. 16-21.  
p. 18.
16. quia *om.*                      19. \*thesauro (= Q\*) *pro*  
thesauros
- ix. 9-13.  
p. 68.
- = *Vulg.*
- xiv. 22-33.  
p. 62.
22. †iussit *pro* compulit . . . discipulos + suos  
23. uespere *usque ad fin. om.*                      25. <sup>or</sup>iiii *pro*  
quarta                      28. †uenire ad te                      29. aqua  
30. ualidum (*corr. e ualium*) + uenientem ad se
- xv. 21-28.  
p. 20.
21. inde *om.* . . . + dominus *ante* ihesus
- xvi. 13-19.  
p. 60.
15. me *om.*                      17. reuelabit
- xviii. 1-10.  
p. 69.
7. mundum . . . †ab *pro* a                      8. est tibi  
9. est tibi
- xix. 27-29.  
p. 47 (A),  
p. 61 (B).
27. relinquimus A . . . \*ergo *om.* B                      28. ait  
*pro* dixit A . . . eis B                      29. \*aut *pro* uel B  
. . . uxores *pro* sorores B



- Matt. xx. 1-16. p. 13. 2. cum facta 4. ‡illis dixit 7. ‡meam om. 8. procurauit *pro* procuratori 9. acceperant 10. et *sec. om.* 12. portamus 13. uini (*i pri. exp.*) 14. nouissima 15. ante (*ut uid.*) *pro* an (*te ras.*)
- xx. 17-19. p. 79. 17. discipulos + suos.
- xxiii. 34-39. p. 4. 34. illis *pro* eis 35. ut ueniat super uos omnis om. . . . \*abiel . . . iusti om. 37. quotiens
- xxvi. p. 25. 2. \*fiat 4. ut *pro* et *sec.* 5. isto *pro* festo (*marg. festo*) 6. esset autem iesus 7. albastrum (*sic*) habens ungenti (*marg. pissici*) 10. illi *pro* illis . . . ‡huic om. (*marg. huic*) . . . ‡enim om. 11. habebitis *pro* habetis *sec.* 13. quid *pro* quod . . . \*fecit + narrabitur . . . memoria 14. dicitur . . . scariothis 16. querebant . . . tradet 17. uis + ut 18. ad om. . . . prope om. (*add. m. rec. sup. l.*) 20. ‡suis om. 22. domine *pro* dicere (*mine del., marg. dicere*) 24. *lit. ras. post* homini 31. \*dixit 35. etsi *pro* etiamsi 37. esse *corr. e* esset 39. pusillum + et . . . procecidit . . . sic *pro* sicut *pri.* . . . tu + uis 40. \*ait . . . una hora om. 41. promutus *pro* promptus 42. orauit + eundem sermonem 44. iterum illis 45. \*eis *pro* illis . . . appropinquabit 46. appropinquabit 47. ‡ipso *pro* eo *pri.* . . . *uerb. ras. post* duodecim (*uenit ut uid.*) 48. \*eis . . . quicumque *pro* quemc. 50. ‡quod *pro* quid . . . \*uenisti + fac 51. erat . . . manum om. . . . fareseorum *pro* sacerdotum 53. nunc *pro* non . . . meum om. . . . *m̄* (= me) *pro* *m̄* (= modo) 55. \*eram *pro* sedebam . . . et *sec. om.* 56. ‡implerentur . . . fugientes 57. \*conuenerunt 62. \*principis . . . \*te om. 63. principis . . . dei + uiui 67. scolophis . . . cederunt 68. profeta 72. cum iuramento om. 73. eloquia *pro* loquella 75. foras + et
- xxvii. p. 25. 3. \*tradidit eum . . . ductus om. 7. inito om. 8. *init.* + et . . . acheldemach 10. illos 11. stetit *corr. e* stetis 12. cum om. 15. consuerat . . . ‡dimittere *pro* populo (*Am.*)

- dim. pop.) 16. \*insigne (*sic*) uinctum  
 17. congregati \*autem 18. quidem *pro* quod  
 . . . eum *om.* 19. †illum *pro* eum *pri.*  
 . . . paradisum *pro* passa sum 20. seniores  
 + populi . . . persuaserunt + *pro*  
 22. \*dixit . . . illis *om.* 23. \*pilatus *pro*  
 praeses 24. si *pro* sed . . . manus +  
 suas . . . huius iusti 26. \*uero *pro* autem  
 27. \*suscipientes *om.* . . . †pretorio . . . ad  
 eum *om.* . . . \*uniuersum chortem  
 28. exeuntes 29. flectentes . . . et *sec.*  
*om.* . . . arudentem . . . †ei *om.*  
 34. cum felle *usque ad fin. om.*  
 35. diuisserrunt (*sic*) *pri.* + sibi . . . \*adimpler-  
 etur . . . per + ieremiam 37. ihesus +  
 nazenus (*sic*) 38. \*unum (*bis*)  
 39. blasphem ( . . ) abant (*ras. inter h et a*)  
 40. uae *pro* uah . . . destruit . . . troduo . . .  
 redificat . . . descende + nunc 41. \*eum  
*pro* cum . . . scribentes *pro* scribis  
 42. nunc *om.* 43. \*liberet + eum (*Am.*  
 nunc + eum) . . . †eum *om.* . . . enim *usque*  
*ad id (v. 44) om.* 45. facta  
 46. exclamauit uoce magna ihesus . . . hely  
 hely lauauit zaphnai 48. accepit  
 52. sanctorum corpora . . . dormierunt  
 62. pharasei (*ra sup. ras. p. m.*)  
 64. custodi (*ri add. sup. l.*) . . . tertiam . . .  
 discipuli eius ueniant 65. illi *pro* illis  
 66. inuenerunt *pro* munierunt
- xxviii. 1-7. 2. \*terrimotus . . . sedebat 3. \*init. + et  
 p. 35. . . . \*uestimenta 4. eius *om.* . . .  
 custodies . . . ut *pro* uelut 7. precedet  
 . . . galeam (*e corr. e i*) . . . \*sicut *pro* ecce *sec.*  
 . . . \*predixit
- Marc. vi. 17-29. 17. misit herodes . . . unxit *pro* uinxit . . . carcerem  
 p. 65. 20. istum *pro* iustum 21. turbinis *pro*  
 tribunis 22. herodiades 25. cum  
*pro* cumque 26. †recumbentes . . .  
 contristari 28. pulla *pro* puella
- xvi. 1-7. 2. momentum *pro* monum. 6. *ras. post*  
 p. 37. surrexit 7. †et *om. (add. m. rec. sup. l.)*  
 . . . precedet
- xvi. 14-20. 14. illis *ras.* . . . \*xi + discipulis . . . illis *add. m.*  
 p. 40. . . . *rec. sup. l. post* apparuit . . . apparuit + ihesus  
 . . . †illorum *pro* eorum . . . \*cordis + eorum  
 . . . †his *pro* iis 15. eis + ihesus

17. iacent (*marg.* †eicient *m. rec.*) 18. eis  
*corr. e* †eos . . . †egrotos 20. profecti  
*corr. e* perf. . . . cooperantes (*s ras.*)
- Luc. i. 5-17. 5. iudæ . . . uia *pro* uice . . . abia *ras.* 6. ambo  
 p. 57. iusti . . . credentes (*corr. e* incredentes) *pro*  
 incedentes 8. fungeretur + zacharias  
 13. uocabit (*sic*) *corr. e* uocabitur (*Am.* uocabis)  
 16. conuertit
- i. 26-38a. 32. \*sui *pro* eius . . . iacob in *corr.* (*p.m.*) *e* in  
 p. 54. 35. obumbravit 36. cognota . . . †est  
 sextus 37. apud *om.*
- i. 57-68. 57. est *om.* 58. *ras.* post uicini ut uid. (? \*eius)  
 p. 58. . . . congratulabuntur 62. inueniebant  
*pro* innuebant 65. diuulgabuntur  
 66. potuerunt (*corr. e* postuerunt) *pro* posuerunt  
 67. illius *pro* eius . . . †impletus  
 = *Vulg.*
- ii. 21. p. 7. 22. marie *pro* eius . . . ihesum *pro* illum  
 ii. 22-33. 23. masculum 26. †ab *pro* a  
 p. 52.
- ii. 33-40a. 33. ioseph *pro* pater eius . . . et *sec.* + maria . . .  
 p. 8. \*mater + ihesu 34. ihesu *pro* eius . . . et  
*tert. om.* . . . †in *sec. om.* . . . in *tert. om.*  
 37. \*uidua + erat . . . octoginti 38. et  
*pri. om.* . . . expectant . . . †hierusalem *pro*  
 israel 40. confortabatur + in spiritu
- ii. 42-52. 42. esset + ihesus . . . consuetudinem *pro* consue-  
 p. 12. tudinem 44. diei + unius 46. \*eum  
*pro* illum 50. et *om.* . . . †illos *pro* eos  
 51. hec (*sic*) + conferens
- viii. 4-15. 4. †conueniret . . . ihesum *pro* eum 5. cedit  
 p. 14. *pro* cecidit 7. cedit 10. autem *om.*  
 12. uiam + sunt . . . \*audiunt + uerbum dei  
 13. \*petram + hi sunt . . . quia *pro* qui *tert.*  
 14. †spinis . . . suffocant  
 = *Vulg.*
- x. 38-42. 5. decet *pro* dicet . . . mihi *om.* 6. et *om.*  
 p. 64. 8. †ille si 9. dico *om.* . . . accipietis *pro*  
 dabitur uobis 12. \*scopionem  
 13. uester *om.*
- xi. 5-13. 14. \*turbæ *om.* A 18. ipse *pro* ipsum A . . .  
 p. 56. †ipsius *pro* eius A . . . †eicere (*sic*) me A  
 xi. 27, 28. 19. belzebul 21. sint *pro* sunt A  
 p. 63 (B), 22. †illo *pro* eo A . . . aufert A 24. 'iii'  
 p. 80 (C). *pro* meam A 25. eum *pro* eam A



26. †*init.* + et A . . . habitent A . . . †sunt *pro* fiunt A  
 27. loqueretur ihesus ad turbas  
*pro* haec diceret BC . . . uocem + suam A . . .  
 quaedam *om.* A . . . fecisti *pro* suxisti A  
 28. qui imma *pro* quinimmo A . . . et *om.* C
- Luc. xviii. 31-43. p. 16. 31. 'xii' + \*discipulos' suos secreto . . . consuma-  
 buntur 33. †die tertia 34. erat autem  
*pro* et erat 36. autem *pro* hoc 41. uis  
 + ut 42. at *pro* et
- Joh. i. 5-14. p. 3. 8. non *om.* (*add. sup. l. m. rec.*) 9. quae +  
 et 14. gratia
- iii. 1-15. p. 43. 3. dicit . . . uobis *pro* tibi . . . †natus *pro* ren.  
 4. iterum *pro* iterato . . . †nasci *pro* renasci  
 5. \*ihesus + et dixit . . . et spiritu †sancto *om.*  
 8. †non scis *pro* nescis 9. autem *pro* haec  
 11. \*accipistis 12. creditis *pro* credetis  
 13. de celo descendit (*sic*) 15. †ipso *pro*  
 ipsum
- v. 21-24. p. 93. 22. †iudicium omne 24. \*transeat . . . ad *pro*  
 in *sec.*
- vi. 1-14. p. 23. 2. \*faciebant 5. †dicit . . . admanducent  
 10. dicit 13. †manducauerunt  
 14. †iesus *om.*
- vi. 37-40. p. 93. 37. dedit 40. †enim *pro* autem
- vi. 51-55. p. 93. 51. sum *om.* 53. hoc *pro* hic . . . carnem  
 suam dare nobis 54. filium  
 55. \*carnem meam
- viii. 46-59. p. 24. 46. †arguit . . . †uobis *sec. om.* . . . †quare + uos  
 47. †est ex deo 52. propheta  
 54. \*ergo *pro* ego . . . †noster *pro* uester  
 56. \*exaltauit . . . †meum + et  
 59. ieicerent
- xi. 21-27. p. 93. 21. in *pro* non 25. dicit . . . et *om.* . . .  
 etsiamsi
- xii. 31-36a. p. 67. 31. huius *om.* 33. quia (*i ras.*) *pro* qua ut uid.  
 34. audimus . . . hominis *pri.* + et  
 35. respondit ei *pro* dixit ergo eis . . . †tenebre  
 (*sic*) uos
- xiii. 1-15. p. 27. 1. eius hora 2. et *om.* . . . iam + se . . .  
 iudæ *pro* in cor . . . simonis *om.* . . . scariothis  
 3. \*ei *om.* . . . exiuit a deo a deo (*a deo pri. ras.*)



- ... ego rex sum ... †meam uocem  
 38. exiit ... nullam + nullam *ras.*  
 40. †ergo *om.*
- Joh. xix. p. 29.  
 xix. 25-27.  
 p. 80 (A).
1. *fin.* + eum      4. †ergo *om.* ... pilatus *om.*  
 (=r<sub>1</sub>?) ... et *om.* ... ei *pro* eis ... ecce +  
 ego ... in eo causam inuenio      5. †exiit  
 ... †spineam coronam ... dixit  
 6. clamauerunt      7. iudei (*sic*) + et dixerunt  
 9. \*est + in ... iterum et (?) *ras.*      10. \*ei  
 ergo      11. esset data (*Am.* esset datum)  
 13. ihesum foras ... lithostratos ebrice  
 14. quassi (*sic*) hora      15. habens *pro* habemus  
 16. illis ihesum *pro* eis illum ... ergo *pro*  
 autem      17. exiit ... \*locum *pro* eum ...  
 locus      18. †eum crucifixerunt  
 19. \*pilatus et titulum      20. †legerunt  
 iudeorum ... erat \*ciuitati (*sic*) ... \*erat  
 autem *pro* et erat      21. regem *pro* rex *pri.*  
 23. ihesum *pro* eum      24. †impleatur  
 25. clepa      26. ergo uidisset (*ita* A)  
 27. suam      28. †quia + iam ... scripta  
*pro* scriptura ... †dicit      29. plenum positum  
 (*sic*) erat acceto (*sic*)      33. mortuum iam  
 34. latus lancea ... eius *om.* ... exiit  
 38. per *pro* post ... occulte ... et *pri. sup.*  
*lin.*      39. et *pri. om.*      40. †eum *pro*  
 illud ... est mos      41. est + ihesus ...  
 fuerat *pro* erat      42. quam *pro* quia
- xx. 24-31.      24. de *pro* ex      25. uidero + non *ras.* ... in  
 p. 38.      *pri. om.* ... figuram      29. †dicit ...  
 †thoma *om.* ... \*qui + me      31. christus  
 est ... meo *pro* eius
- xxi. 15-19a.  
 p. 59.
15. \*dixit      16. at *pro* ait      17. †dicit *pro*  
 dixit *sec. et tert.* ... †scis *pro* nosti ... scis *sec.*  
 + domine
- xxi. 19b-24.  
 p. 5.
19. \*dixit *pro* dicit + ihesus ... petro *pro* ei  
 20. pecusus domini *pro* pectus eius  
 21. hinc *pro* hunc ... †dicit      22. sicut  
*pro* sic ... quidem *pro* quid      23. quod *pro*  
 quia ... ille non moritur *usque ad* discipulus  
 (v. 24) *om.*
- Act. i. 1-11.  
 p. 40.
3. suam passionem (*sic*) ... xl' dies      5. bapti-  
 zabimini + in      7. eis + ihesus  
 8. accipetis (e *corr. e i ut uid.*)      9. hoc *pro*  
 haec ... est + in celum      11. et *om.* ...  
 quid + hoc ... ueniat ... eundem *pro* euntem



- Act. ii. 1-11.  
p. 42. 1. omnes + discipuli 2. replebit . . . erant  
+ apostoli 4. linguis + magnalia dei . . .  
illis eloqui 7. mirabantur + adinuicem  
9. parthei . . . †mesopot. + et 11. certe  
*pro cretes*
- iii. 1-10.  
p. 58. 5. intenebat . . . qui *pro* aliquid 6. do tibi  
7. et protinus *om.* 9. eum omnis populus  
10. eum *pro* illum . . . †quoniam *pro* quod *pri.*  
. . . repleti
- iv. 32-35.  
p. 39. 32. †possidebant . . . esse suum dicebant (*sic*) . . .  
omnia illis 34. aut *om.* (*add. sup. l. m. rec.*)  
35. diuidebantur . . . cunque *pro* cuique  
= *Vulg.*
- vi. 8-10.  
p. 4.
- vii. 54-60a.  
p. 4. 55. esset + stefanus . . . dei *sec. om.* 56. dex-  
tris + uirtutis 58. iecientes
- ix. 1-22.  
p. 47. 2. in *om.* 5. ihesus + nazarenus 6. illum  
*pro* eum . . . †ibi *om.* 9. †ibi *om.* . . .  
manducabit 11. †illum *pro* eum . . . †et  
*sec. om.* . . . domum *pro* domo *m. recentiss.*  
12. uidet 13. †sanctis tuis fecerit  
14. habet hic . . . sacerdote/ tum (*te ras.*) . . .  
tuum *om.* (*add. in marg. m. recentiss.*)  
15. dominus ad eum . . . michi (*sic*) est  
17. introibit . . . qui *om.* 20. continuo  
+ ingresus (*sic*) paulus . . . sinagoga
- xii. 1-11.  
p. 59. 4. tradiditque 5. sine *om.* 6. *lit. ras.*  
*post d in custodes . . . custodiebant + in (ut*  
*uid.) ras.* 7. et *sec. om.* . . . caterne *pro*  
catenae 8. tuas + tuas 9. †estimabat  
10. discessit *corr. e* discessit
- xix. 1-8.  
p. 41. 1. et *pro* ut . . . quosdam *om.* 6. †manum  
8. autem + paulus
- Rom. x. 10-18.  
p. 46. 12. est *om.* 16. autem *pro* enim 18. si  
*pro* sed
- xi. 33-36.  
p. 77. 33. diuitiarum + et scripturarum 34. domini *om*  
36. secula + seculorum
- xii. 1-5.  
p. 12. 1. ut *om.* 2. bona *om.* 3. gratiam + dei  
4. habent *om.* 5. ita multi unum *om.* . . .  
sum *pro* sumus
- 1 Cor. v. 7, 8.  
p. 36. = *Vulg.*

- 1 Cor. ix. 24-27. 24. ‡hi *pro* ii 25. omnes enim 26. in *om.*  
p. 13.  
x. 1-4. 1. autem *pro* enim  
p. 13.  
xi. 20-32. 21. autem *om.* 23. et *om.* . . . dominus +  
p. 26. noster (= *Am. corr.*) . . . ihesus + christus  
24. ‡accipite et manducate *om.* 25. est  
calix noui testamenti . . . facite *om.*  
26. bibetis calicem 27. ‡hunc *om.* . . .  
et *pro* uel . . . bibit 29. et bibit *pri. om.*  
30. et firmi *pro* infirmi . . . imbecilles *corr. e*  
imbecillis 32. autem *om.*  
xiii. p. 15. 2. ‡si *sec. om.* . . . habeam *pro* habuero *tert.*  
6. ‡iniquitatem 8. *init.* + caritas diligit  
. . . ‡excedit 13. ‡his *pro* horum  
2 Cor. vi. 1-10. 1. hortamur (*sic*) + uos 5. in laboribus *om.*  
p. 19.  
xi. 19-33. 20. sustinentes . . . extollit (*sic*) + *litt. ras.* (? *ur*)  
p. 14. 23. sunt + et ego 28. solitudo (*sic ut uid.*)  
*corr. e* solitudo 30. sicut *pro* si  
31. deus + autem . . . ‡scit qui est benedictus  
in secula  
xii. 1-9. 2. nescio *pri. om.* 3. nescio *om.* 4. liquet  
p. 14. *pro* licebat 5. gloriabor *sec. om.*  
6. autem + ne quis *ras.* . . . audit aliquid  
8. rogauit (*t ras.*)  
xiii. 13. 13. sit + semper  
p. 77.  
Gal. i. 11-20. 11. facio uobis . . . a me *om.* 12. enim *om.*  
p. 60. 15. complacuit . . . ‡ de *pro* ex 20. non  
*corr. e* nomen  
ii. 6b-10. 6. qui *pro* mihi . . . aliquid esse 7. et *pro*  
p. 62. e . . . ‡et *om.* 8. applantu *pro* apostolatum  
9. esse *om.* 10. id *pro* hoc  
iv. 1-7. 4. natum *pro* factum *pri.* 5. filiorum + dei  
p. 8. 6. filii *pri.* + dei . . . ‡nostra *pro* uestra  
iv. 22-31. 24. dictam . . . montem 27. quia + et . . .  
p. 22. multi *om.* 29. ‡is *om.*  
v. 10-12. 10. de *pro* in *pri.* 11. ergo *om.* 12. abscondant  
p. 43.  
vi. 12-14. 12. ‡enim *om.* 14. iesu *om.*  
p. 43.

- Eph. iv. 7-13.  
p. 68.  
v. 1-9.  
p. 21.
- Phil. ii. 5-11.  
p. 25 (A),  
p. 67 (B);  
ii. 8b-11.  
p. 78 (C).
- Col. iii. 1-4.  
p. 35.
- 1 Thess. iv. 1-7.  
p. 20.  
iv. 13-18.  
p. 92.
- Tit. ii. 11a.  
p. 7.  
iii. 4a.  
p. 9.
- Heb. ix. 11-15.  
p. 24.
- Jac. v. 16-20.  
p. 55.
- 1 Pet. i. 1-7.  
p. 53.
- 1 Joh. v. 4-10a.  
p. 38.
- Apoc. i. 1-5.  
p. 69.
8. dona *om.* 10. adimpleret  
2. et *sec. om.* . . . nos *om.* 5. autem *pro* enim  
9. enim *om.*  
6. rapina AB 8. factus + est *pro* nobis C  
9. ‡illum exaltauit AB 11. noster *pro*  
iesus C  
3. ‡abscondita est . . . celo *pro* deo 4. uita  
*om.* (*add. sup. l. m. recentiss.*)  
1. ‡uos oporteat 4. ‡suum uas  
15. aduentu 17. qui *pri. om.*  
= *Vulg.*  
4. apparuit benignitas *pro* cum autem benignitas et  
humanitas apparuit  
14. ‡emundauit 15. meditabor *pro* mediator  
. . . remissionem (*sic*) *pro* redemptionem . . .  
earundem (*earun sup. ras. ut uid.*) *pro* earum  
. . . pu(. )ricationum (*m. recentiss. priuarica-*  
*tionum ut uid.*) . . . testamenta (*to sup. l. m.*  
*recentiss.*)  
19. fratres mei *om.* . . . quis + autem . . . conuertit  
20. amore *pro* a morte . . . operit  
2. sanctificatione . . . obedientia . . . aspersione  
3. ‡magnam misericordiam suam 5. ut *pro*  
in *pri.* . . . tempore + in 6. tribulationibus  
*pro* tentationibus 7. fidei multo uestre . . .  
‡pretiosior (*sic*) + sit . . . gratiam *pro* gloriam  
. . . ‡reuelationem . . . christi + domini nostri  
5. est *pri.* + autem . . . ihesus + christus  
7. sanctus *om.* . . . hi *om.* 8. et tres *om.*  
. . . et *sec. om.* . . . et ‡hi *om.* 9. ‡quia  
*pro* quoniam *sec.*  
1. significauit deus quæ oportet fieri cito loquens *pro*  
apocalypsis usque ad mittens 2. christo (*sic*)  
+ in his 3. ‡et *pri.* + qui  
4. conspectui *ut uid.* (*lit. ult. ras.*) 5. ‡ab  
*pro* a *pri.* . . . est *om.* . . . regem



Apoc. v. 6-12.  
p. 70.

6. et ecce *om.* 8. fiolas (*sic*) + et  
9. domine + deus 10. ‡regnabunt  
12. uoce magna dicentium . . . *fin.* + in secula  
seculorum

vii. 1-12.  
p. 71.

1. ‡flaret (*sic*) + ‡uentus 2. magna *om.*  
4. signati *om.* 6. neptalim 7. ischar  
9. denumerare . . . lingis (*sic*) et populis  
10. saulus *pro* salus (*ras. sequ. ut uid.*)  
11. in circuitu *om.* . . . et *tert. om.* 12. amen  
*om. (bis)* . . . et sapientia *om.* . . . ‡actio + et

xiv. 1-5.  
p. 6.

1. et ecce *om.* . . . super montem sion agnum  
stantem . . . quadraginti 2. uocem *sec. om.*  
3. sedem + dei 4. hi *sec.* + sunt ‡qui  
5. ‡ipsorum *pro* eorum . . . inuentum est . . .  
‡enim *om.*

xiv. 13.  
p. 92.

= *Vulg.*

## NOTES AND INDICES.





# SYMBOLS AND ABBREVIATIONS USED IN THE NOTES AND INDICES.

- A = *The Missal of St. Augustine's Abbey, Canterbury . . . edited from a manuscript in the library of Corpus Christi College, Cambridge*, by Martin Rule, M.A., Cambridge, 1896. A<sup>1</sup> is sometimes used for the earlier writing of the manuscript, where it differs from the later text (A<sup>2</sup>).
- C = *The Manuscript Irish Missal belonging to the President and Fellows of Corpus Christi College, Oxford*, edited with introduction and notes by F. E. Warren, B.D., London, 1879.
- D = *Missale Drummondense. The Ancient Irish Missal in the possession of the Baroness Willoughby de Eresby, Drummond Castle, Perthshire* edited by the late Rev. G. H. Forbes, Burntisland, 1882.
- E = The Rosslyn Missal as here printed.
- G = *The Gelasian Sacramentary. Liber Sacramentorum Romanae Ecclesiae*, edited with introduction, &c., by H. A. Wilson, M.A., Oxford, 1894.
- Γ = The Gregorian Sacramentary in *Liturgia Romana Vetus*, ed. L. A. Muratori, Venetiis, 1748, t. ii.
- Γ<sup>a</sup> = The Gregorian Antiphony as printed in the Benedictine edition of the Works of St. Gregory, t. iii, and in P.
- H = *Missale ad usum percelebris ecclesiae Herfordensis*, ed. W. G. Henderson, Leeds, 1874.
- J = *The Missal of Robert of Jumîges*, edited by H. A. Wilson, M.A. (Henry Bradshaw Society, vol. xi), London, 1896.
- L = *Sacramentarium Leonianum, edited with introduction, &c.*, by C. L. Feltoe, B.D. Cambridge, 1896.
- A = *The Leofric Missal . . . edited with introduction and notes*, by F. E. Warren, B.D., F.S.A., Oxford, 1883. (Only the earliest portion of this Missal is cited in the collations of the text of the collects.)
- M = *Liber Sacramentorum S. Gregorii Papae ex editione D. H. Menardi*, in the Benedictine edition of the Works of St. Gregory the Great, t. iii. (Venetiis, 1744).
- P = *Liturgicon Ecclesiae Latinae*, ed. J. Pamelius, Coloniae Agrippinae, 1571, t. ii.
- R = *Missale Romanum nouiter impressum, &c.* 'Impressum Venetijs per. D. Bernardinum Stagninum. Anno A natiuitate M.D.xviiij. octauo idus Februarij.'
- S = *Missale ad usum insignis et praeclarae ecclesiae Sarum labore ac studio* F. H. Dickinson, A.M., Burntisland, 1861-1883.
- Σ = The Stowe Missal (Royal Irish Academy MS.). The numbers following this symbol when enclosed in round brackets refer to the pages of the edition by the Rev. B. MacCarthy, D.D., in *Transactions of the Royal Irish Academy*, vol. xxvii, Dublin, 1877-1886: otherwise to the edition by the Rev. F. E. Warren, B.D., in *The Liturgy and Ritual of the Celtic Church*, Oxford, 1881. The former edition has been used for the collation of the Canon.
- W = *Missale ad usum Ecclesiae Westmonasteriensis nunc primum typis mandatum curante* J. W. Legg (Henry Bradshaw Society, vols. i, v, xii), London, 1891-1897.

Y = *Missale ad usum insignis Ecclesiae Eboracensis*, ed. W. G. Henderson (Surtees Society, vols. lix, lx), 1874.

Z = *Vetus Missale Romanum Monasticum Lateranense*, ed. Emmanuel de Azevedo, Romae, 1754.

ant. = antiphona.	int. = introitus.
ap. = apostolus, -i, &c.	m. = martyr, -ris, &c.
b. = beatus, -i, &c.	mis. = misericors.
c. = christus.	nr. = noster.
com. = communio.	o. = omnipotens.
d. = deus.	off. = offertorium.
dns., dni., &c. = dominus, -i, &c.	ps. = psalmus.
ep. = epistola.	q. = quaesumus.
eu. = euangelium.	s. = sempiternus.
gr. = gradale.	tr. = tractus.
i. = ihesus, -u, &c.	

## TEMPORALE.

### NATIVITAS DOMINI.

- p. 3. l. 3. The manuscript begins in the middle of the Gospel (Joh. i. 1-14) for the third mass of Christmas Day. The earlier part of the Temporale probably filled a single gathering of four or five sheets, supposing that it contained the same masses as the corresponding part of C. But reasons have been given in the Introduction, p. xii, for believing that this was not the first quire of the manuscript in its original state.

l. 4. gratia] Read *gratiae*.

l. 5. offerenda] This rather than *offertorium* is the correct expansion of *off.* The word is only once written in full (p. 36, l. 1), and in that instance this is the form used. The same word is used for the offertory by Remigius of Auxerre in his *Expositio Missae* (quoted by Le Brun, *Explication*, vol. ii. p. 281, ed. 1777): 'Deinde sequitur offerenda, quae inde hoc nomen accepit, quod tunc populus sua munera offerat. Sequuntur versus a vertendo, dicte, quod in offerendis reuertantur, dum offerenda repetitur.' So also Mabillon's *Ordo* i. Appendix, cap. 10: 'Non cantent offerenda'; *Ordo* xi. cap. 20: 'Primicerius cum schola cantant offerenda'; cf. capp. 40, 43; *Ordo* xii. cap. 31. *Micrologus*, cap. 10 (Hittorp, *De Divinis Catholicae Ecclesiae Officiis ac Ministeriis*, Coloniae, 1568, p. 440): 'Finito euangelio statim est offerendum, dum et offerenda canitur'; cap. 11: 'Romanus tamen ordo nullam orationem instituit post offerendam ante secretam.' Lanfranc, quoted by Martène, *De Mon. Rit.* III. xv. 22 (col. 413)<sup>1</sup>: 'In hac consuetudine concordant omnes fere principales monachorum ecclesiae, quae nostro tempore majoris auctoritatis sunt, sicut et in eo quod offerenda et Agnus Dei et communio ad hanc Missam non dicuntur.' Durandus, *Rationale* IV. xxvii. 7: 'Dicitur etiam offertorium, quia dum offerenda cantatur sacerdos accipit oblationes.' And so we find it in the Ambrosian Liturgy (Daniel, *Codex Liturgicus*, Lipsiae 1847, fasc. i. p. 72; Duchesne, *Origines du Culte Chrétien*, Paris, 1898, p. 196), the Book of Evesham, A, p. 98, note, and the Sarum Consuetudinary.

<sup>1</sup> The reference is to *De Antiquis Ecclesiae Ritibus Libri . . . collecti atque exornati* a R. P. Domno E. Martène . . . editio secunda. . . . Antuerpiae, 1736-1738; the fourth volume of which is his *De Monachorum Ritibus*.



See also Radulphus de Rivo, *De Canonum Observantia*, prop. 23 (Hittorp, p. 574b). Amalarius uses the word, but with a different meaning, applying it to the portion of the mass extending from *Dominus vobiscum* to the end of the secret; *De Eccl. Off.* iii. 19 (Hittorp, p. 188 sq.). Compare also Du Cange *s.v.*

l. 6. This is the offertory in CHARSWY, but in all these the verses (ll. 9-14) are omitted. In *I*<sup>a</sup> we find three verses: ll. 9-11 forming the major part of the first, and l. 12 sq. the third, between which is intercalated a second, *Misericordia et ueritas*, while *Firmetur* is omitted. Single verses are occasionally added to the offertory in late English Missals (e.g. *sw*), but they seem to have been generally disused since the custom of making the oblations at this part of the service was abandoned. Durandus, *Rationale*, IV. xxvii. 4; Bona, *Rerum Liturg.* II. viii. 3 (*Opera*, Paris, 1678, t. iii. p. 559); Frere, *Graduale Sarisburiense*, London, 1895, p. xxxiii.

l. 8. Read *iustitia*.

l. 10. Read *potestati, autem*. Compare Introduction, p. xxiv.

**Secret.** ACTHJAMP<sup>r</sup>SWYZ.

l. 16. oblata + tibi C.

l. 17. nosque] nos quoque WZ + per haec JA. maculis + clementer S.

l. 19. ut supra] Referring of course to one of the preceding Christmas masses, now lost.

l. 22. The scribe in no case gives this title in full. It is therefore impossible to determine with certainty whether he would have written *postcommunio* or *post communionem*. In most instances the spacing seems to favour the latter, and it has accordingly been printed throughout.

l. 25. Read *uiu*it.

**Postcommon.** ACTHJLAMP<sup>r</sup>SWYZ (G collect).

l. 23 quesumus *om.* GL. omnipotens] mis. GL.

l. 24 mundi *om.* G. nobis *om.* G. generationis] regenerationis *I*<sup>a</sup>.

l. 25 qui tecum u.] per GL.

l. 26. *Alia ad horas diei*] This collect is found in several of the older Sacramentaries and Missals in a position corresponding to that which it occupies here, under various titles. *I*<sup>a</sup> has it after the postcommon, and *P* after the super populum, as the first of 'Aliae orationes de natali dni.' In *A* it is headed 'ad populum,' in *J* simply 'alia.' On the other hand *M* has it with the title 'Ad matutinum' after the postcommon of the first Christmas mass (*in vig. dni. in nocte*), while in *G* it is one of the collects of the second mass (*mane prima*). The heading seems to imply that in *E* it was intended to be used (as apparently also in *M*) instead of the Mass Collect at the Divine Office. In this respect the usage in our missal differs from that of all the later English books.

**Alia ad horas diei.** (GFJAMP)

l. 27. nos + o. et G.

l. 28. ostende] infunde G. per eundem *I*<sup>a</sup>JAP. qui tecum M.

#### NATALE S. STEPHANI

p. 4. l. 1. enair] An Irish name for January.

l. 6. The MS. has 'of.' This is the regular contraction of the scribe for 'oremus,' while 'orā' represents 'oratio.' The word is written in full in many places, e.g. p. 10, l. 6.

l. 8. et *om.*



**Collect.** G (Γ 'alia oratio' after postc. AMP 'alia' after postc. jz ad uesperas w in octauis L for Aug. 3).

l. 7. sempiternae] aeternae G.

l. 8. beati] sancti GL. stephani + martyrīs z.

l. 9. existat] assistat G. etiam om. P.

l. 10. exorauit] supplicauit GL + per GFLM.

**Epistle.** Inflection marks are placed above the following words: *Title* apostolorum; vi. 8 magna; 9 cum; 10 loquebatur; vii. 56 et ait, uirtutis; 57 unanimiter; 58 uocabatur; 60 hoc.

l. 25. The offertory in Γ<sup>AY</sup> is *In uirtute*: ACHRSW agree with E.

l. 31. Read *innocuos*.

**Secret.** ACΓHJAMPRSYZ. (D for Several Martyrs w for SS, Marcus and Marcellianus).

l. 29. + q. *post* suscipe AA *post* dne. s. pro + beati C + sancti HSY. commemoratione protom. stefani] tuorum com. (ueneratione w) sanctorum ADΓJAMPRWZ. protom.] m. CS + tui HSY.

l. 30. sicut] quod ATJPZ quia A. illos ADΓJAMPRWZ. passio gloriosa effecit innocentem] passio gloriosos effecit et innocentēs A p. gloriosos effecit (effecit R) AR passio gloriosum reddidit C passio fecit (effecit Y) gloriosum (gloriosos P) HPSY fecit p. gloriosos Z passio gloriosos DΓJMW. sic] ita DRSW om. AΓHJAPYZ.

l. 31. innocuos] acceptos w.

p. 5. **Postcommon.** ACΓHJAMPRSYZ (G 'per dominicis diebus' w for S. Agatha).

l. 2. sumpta] suscepta C. intercedente . . . tuo om. G.

l. 3. protom.] m. CTJMPRZ (W). nos om. (exc. W).

l. 8. per] om., with all except Γ.

**Alternative Collect.** ACΓHJAMPRSWYZ.

l. 6. dne. q. A. imitari om.† J.

l. 7. eius natalitia. celebramus] colimus z.

l. 8. suis om. exorare om.† C. per† om. (exc. Γ).

#### NATIVITAS S. IOHANNIS EVANGELISTAE.

l. 9. enair] See note on p. 4, l. 1.

l. 10. eum] Read *eius*.

l. 12. This office psalm appears to be found here in CEA lone among English missals. The rest have *Iocunditatem*. It is Gregorian.

**Collect.** ACΓHJLAMPRSWYZ.

l. 14. tuam + q. HSY. ut + apostolicis L.

l. 15. iohannis + apostoli tui (om. AC) et ACHRSYZ.

l. 16. sempiterna] quae de tua fidelibus retributione promisit L.

**Epistle.** Inflection marks over *Title* sapientiae; v. 4 proximos; v. 5 induit.

l. 25. est sec.] Read *eius*.

l. 29. Read *offerenda*.

ll. 32, 33. Read *sollennitate, patrocinio*.

**Secret.** ACΓHJAMPRSYZ (D 'in com. SS. Martini &c.' w for S. Agatha).

l. 32. + q. *post* dne. v *post* munera HS *ante* commemoratione D. munera (+ q. HS) dne. AΓHJMS. nostra om. in] inter† C. eius] b. agathe . . . w. tibi om. DHY. sollennitate] commemoratione D.

- p. 6. l. 33. confidimus patrocínio] patrocínio credimus z.  
**Postcommon.** ACTHJAMPERSYZ (L for SS. Xystus &c. w for St. Agnes).  
 l. 6. supplices. deprecamur] exoramus ALSWZ.  
 l. 7. commemoratione] ueneratione w. percipimus H.  
 l. 10. This prayer appears in z as the collect of the first mass for St. John's Day. Dr. Wickham Legg points out that it is also used as the postc. on the same day in Rouen MS. 10,048: but in saying that it is an alternative for the postcommon in E he seems to have overlooked the word *oremus* in the heading. Except in z and here I have not met with it as a mass collect. It is very common as the postcommon for the Vig. of St. Matthew (see w p. 1593).  
 l. 11. tribuat] Read *tribue*.  
**Alternative Collect.** z (PAMP ad uesperos AHJRWY postc. for Vig. of St. Matthew).  
 l. 10. euangelistae et ap. tui A. ap. tui et om. ΓJAMPRZ.  
 et euangelistae tui w. + q. *ante dne*.  
 l. 11. nobis + delictorum HY.

## NATALE SS. INNOCENTII.

- l. 13. enair] See note on p. 4. l. 1.  
 l. 14. ap̄ paul'] This appears to be intended to mark the Roman station, which is noted in FP and the Rheinau MS. of the Gelasian Sacramentary as 'ad sanctum Paulum.' The stations are given twice elsewhere in E (p. 14, l. 10; p. 15, l. 16), and occasionally in the older English missals, e.g. for Christmas Day in J and frequently in A. Our scribe seems not to have understood these indications, and he appears to have copied the one before us incorrectly. We should perhaps emend [*statio ad*] *apostolum paulum*: or, since ap̄ elsewhere in the MS. always represents *apud*, *apud* [*sanctum*] *paulum*.  
 l. 16. ei om.  
**Collect.** ACGFHJAMPERSWYZ.  
 l. 22. per] qui cum HS.  
**Epistle.** Inflection marks over v. 1 frontibus; v. 2 tonitruī, cithitharis; v. 3 sunt; v. 4 quocunque; v. 5 est, tronium.  
 l. 31. The scribe has omitted *Alleluia*.  
 l. 32. This verse is peculiar to E: see w p. 1452.  
**Gospel.** Inflection mark over v. 18 consolari (l. 37).  
 p. 7. l. 5. Read *conciliet*.  
**Secret.** ACTHJLAPRYZ (M for St. Sylvester).  
 l. 4. tuorum + innocentium HY. dne. nobis RZ. nobis + q. H.  
 l. 5. nostra + tibi AY.  
**Postcommon.** ACTHJLAMPERSWYZ (G for Several Saints).  
 l. 11. dona] uota A. quae percepimus C.  
 sanctorum + tuorum HY. innocentium om. (exc. S).  
 l. 12. q. post uitae HASY ante uitae rell.  
 l. 13. tribuant† C. subsidium] praesidium GL.

## OCTAVAE NATALIS DOMINI.

- l. 14. The title of this mass is unusual. It combines that of the earlier books (*Octavae natalis dni*. ΓJAMPRZ) with that of the later missals (*In circumcissione dni*. AHSWY). It is thus a 'conflate' heading, and the mark of the conflation remains in the fact that the date *KP Ianuarii* is in the middle instead of at the beginning of the title.



- l. 19. This office psalm is found also in I<sup>o</sup>(P)RSY. HW have *Multiplicabitur*, while C has no mass for this day.
- l. 23. Read *commercio reparati*.  
**Collect.** AGHJAMPSWY (Z alia after postc. of third Christmas mass).  
 l. 22. fac + quoque Z. q. nos GAMP. q. om. Z. eius om. W.  
 l. 23. qui tecum] per GJAZ.
- l. 25. The epistle is not given in full, having appeared already in the first mass of Christmas Day.
- l. 27. The full text of the grail had no doubt been given in the third Christmas mass.
- l. 29. E here agrees with I<sup>o</sup>(P)HLY against ARSW (*Multifaric*).  
 l. 32. Read *conciperetur*.  
 l. 34. ut supra] Referring to the third mass for Christmas Day (p. 3, l. 6).
- p. 8. l. 2. This secret, which is very rarely found here in English books, is a survival from the ancient commemoration of St. Mary on this day: as is also the alternative postcommon.  
**Secret.** IPRZ (A de S. Maria &c. CHSWY for lxx<sup>ma</sup> D for One Martyr G in nat. consecrationis presbyteri JA dominica i post nat. dni. &c. L 'prope pasca' M for S. Joh. ante port. lat.).  
 l. 2. q. om. GL. dne. post muneribus D.  
 l. 3. nos om.† G. et sec. + per intercessionem b. dei genetricis mariae A (not so p. 75) + intercedente b. N. m. tuo D.  
 l. 4 dnm.] eundem A.  
**Postcommon.** AGHJAMPSWYZ.  
 l. 8. dne.] o. d. HY om. Z. quod] quae Z + nati s. nostri saluatoris A. nostri] mundi W om. S.  
 l. 9. sollennitate] festiuitate W. percipimus GZ. perpetuam Z. redemptionis] saluationis HSWY. conferant Z.
- l. 13. Read *uirguine*.  
**Alternative postcommon.** I(L)PREZ(ACD de S. Maria HASWY for Monday after xl<sup>2</sup> &c. JM for St. Stephen (Aug. 3) &c.)  
 l. 12. dne. om. LΣ. intercedente . . . uirguine om. IHLAPS ΣWY(semel) interc. b. dei genetricis maria ACDRY(semel)Z interced. b. stephano . . . JM.  
 l. 13. caelestibus remediis Z. remedii faciat] gaudii tribuat LΣ.  
 l. 14. consortes] participes Σ.

## DOMINICA I POST NATALE DOMINI.

- l. 15. This mass appears with different titles in many missals and sacramentaries. It is as here for the Sunday within the octave in AMPRZ, for the Sunday after the octave in IJAW, for the sixth day after Christmas, whether Sunday or not, in S, for the sixth day, if a Sunday, in H. On the other hand a different mass, with the same title, is found in I(col. 158)JA. Y, in the mass for the Sunday within the octave, agrees with the latter group in the collects (except the post-common), otherwise with the former. See further Dr. Legg's note (W p. 1454). This mass for the Sunday within the octave might more naturally have come before that for the Circumcision, but anomalies in the order of masses occur elsewhere in E, and in W the converse misplacement is found, the Sunday after the octave coming before the octave. Moreover the order in AZ agrees with that of E.



- l. 19. Read *indutus*.  
 l. 22. Read *mereamur*.  
**Collect.** A<sup>1</sup>HJAMP<sup>1</sup>RSWZ.  
 l. 22. ut + et z.  
 l. 23 qui tecum] per A<sup>1</sup>JAPRW.  
**Epistle.** Inflection marks over *Title* ad galatas; v. 2 tempus;  
 v. 3 seruientes; v. 6 abba.  
 l. 32. Read *Ÿ*, *indutus* [est], *indutus* (or *induit*, *induit*).  
 l. 35. All the other missals in which I have observed this gospel  
 (HRSWYZ) add at the end the remainder of v. 40 *et gratia dei erat*  
*in illo*.  
 p. 9. l. 3. We should probably read *Ÿ*. *Dominus* [egnavit]. The  
 exemplar appears to have now and then used *ū* (not as our scribe *ŵ*)  
 as the equivalent of *Ÿ*, and the copyist has several times mistaken this  
 symbol for *u* (= *ut*). See p. 27, l. 1; p. 34, l. 6: compare D p. 10,  
 l. 15. Confusion might easily occur between *dñ* (= *deum*) and *dñs*  
 (= *dominus*) in an Irish hand. Thus at p. 77, l. 20 possibly *dominum*  
 is a mis-reading of *deum*. More to the point is p. 52, l. 9, where E  
 has correctly *deum*, while C (p. 149) has *dñi*. If we have succeeded  
 in restoring the reading of the exemplar, the blunders of E point to its  
 having been an Irish MS. In any case this verse is peculiar, it  
 would seem, to E. I<sup>1</sup>HRSY have no verse, while W has *Lux fulgebit*.  
 C is without the mass.  
 l. 6. Read *gratiam* for *gratia in*. See p. 26, l. 8.  
**Secret.** A<sup>1</sup>HJAMRZ (PY for xl<sup>o</sup> and Sabb. iv. temp. Sept. sw  
 for St. Richard).  
 l. 5. dne.] o. d. R.  
 l. 6. nobis + pie R.  
 For full collation see on p. 26, l. 7 sqq., where R gives a  
 different text, and where E reads *oblatus munus* and  
 omits *beata*.  
 l. 9. Read *tolle*.  
**Postcommon.** SW.  
 l. 12. sacrificio + q. s.  
 l. 13. absumptae] assumptae s.

## VIGILIA EPIPHANIAE.

- l. 15. non] The Irish equivalent of *nonae*, more usually written *noin*,  
 enair] See note on p. 4, l. 1.  
 ep̄s] Read *ep̄f* = *epifaniae*.  
 l. 16. The full text of introit and psalm had been given in the second  
 Christmas mass. I<sup>1</sup> has here as office, *Dns. dixit ad me filius*,  
 E being in agreement with AHSWY.  
**Collect.** AGHJAMP<sup>1</sup>SWYZ.  
 l. 19. tenebrast G. peruenire A.  
 l. 22. The first word should have been printed *K[arissi]me*.  
 The full text had been given in the second Christmas mass.  
 It will be observed that the grail, offertory and common are omitted,  
 and catch-words are not given (as in the office and epistle) to guide  
 us. It is natural to suppose that these choir parts were intended to  
 be supplied from the immediately preceding mass for the Sunday  
 after Christmas. And this conjecture is supported by other evidence  
 in the case of the offertory and common. In HRSWY the common is  
 repeated from the corresponding mass; and so also is the offertory  
 in all of these except H. The grail presents more difficulty. The

majority of English Missals use on this day the same grail as at the second Christmas mass; and no book cited by Dr. Legg (w p. 1455) repeats that of the Sunday after Christmas. But on the other hand R and some MSS. of 1<sup>st</sup> take all their choir portions from that mass: and we may perhaps assume that in this case E follows Roman rather than Anglican usage.

l. 27. Read *eum*.

**Secret.** AGHJAMPSWYZ.

l. 27. *eum*] ei P illum W illi M cum† J. praesentibus illum (illi M) immolemus MW. praesentibus immolemus (-mur P) AGHJAPSYZ.

l. 28. et + *eum* W. sumamur† P. quem] quae MP. festiuitatis] sollemnitatis.

l. 29. dnm. n.] per GJAMZ qui tecum PW.

l. 31. The postcommon in AP and the Arbuthnott missal, found also in Γ among 'aliae orationes' after the postc. of Epiphany, agrees with this down to 'accende,' but the remainder is entirely different.

**Postcommon.** GJAMYZ.

l. 33. famulante *om.* J. manifeste Z. natiuitatis J. et *om.* JYZ.

l. 34. semper reueletur Y.

p. 10.

#### EPIPHANIA DOMINI.

**Collect.** ACTHJAMPRSWYZ.

**Epistle.** Inflection marks over v. 2 caligo; v. 3 ortus; v. 4 latere; v. 5 uenerit; v. 6 madian, domino.

**Gospel.** Inflection mark over v. 12 uiam (l. 23).

l. 26. Read *offerent, arabum*.

l. 32 sq. Read *eisdem, immolatur, christus*.

**Secret.** ACTHJAMPRSWYZ.

l. 30. dne. q. Z. intueri propitius C.

l. 31. iam non HY. myrrham† JS. quod + de ΓA.

l. 32. *eisdem*] eis dne.† Z. i.c.] per dnm. ΓJAPRZ. + dns. nr. ACHMSY.

**Communicantes.** ACGTHJAPRSWY.

l. 35. coaeternus] sempiternus G. nostrae carnis G + natus G.

l. 36. uisibiliter] magis de longinquo uenientibus uisibilis et G. apparuit + sed.

p. 11. l. 2. *d. = dominum*.

**Postcommon.** ACTHJAMPRSWYZ.

l. 4. dne. d. nr.] o. d. ACT (but see col. 78) HAMPRSWY.

nr. *om.* J. quae] quod AHWY.

l. 5. purificatae mentis intelligentia] purificatis mentibus indulgentiam Z.

#### OCTAVAE EPIPHANIAE.

l. 7. Read *epifaniae*.

l. 8. See p. 10, l. 3.

**Collect.** AHJAMPRSWYZ (G for Epiphany Γ among 'aliae orationes' after postc. of Epiphany).

l. 10. cuius + filius A.

l. 11. foras G.

l. 12. per] qui tecum AHMRSWYZ.

l. 18. The manuscript has a note of interrogation after *exultent* (the penultimate letter of this word has been enclosed within square brackets in error).



l. 20. *laetitia*] Vulg. *laude*.

l. 25. Read *dicetis*.

**Epistle.** Inflection marks over *uerum* (l. 15), *redemptus* (l. 20), *fontes* (l. 22), *nomen* (l. 26), *dicit* (l. 28).

l. 30 sqq. See p. 10, l. 15 sqq.

l. 31. Read *illuminare* for *et illuminare*. The letter *i* has been mistaken for the sign 7 (= *et*), which is very common in Irish MSS. Or possibly the scribe, by a slip of the pen, has written 7 for *i*. See Plate I. l. 6.

l. 35. The parts of the mass following the gospel—viz. the offertory, secret, common and postcommon—are omitted. This may be accounted for either (1) by the carelessness of the scribe, or (2) on the supposition that the missing parts were intended to be supplied from the preceding mass (*cf.* above on p. 9, l. 22). Against the latter hypothesis is (a) the unlikelihood that there would be a special collect, epistle, and gospel for the octave, without a special secret and postcommon; (β) the fact that there seems to be no other example of the secret and postc. of Epiphany being used for the octave; and (γ) the further fact that the scribe has elsewhere left masses incomplete: see pp. 78, 91. If we have really here a blunder of the scribe it is unlikely that the missal should have been in use for any considerable time without at least the catch-words of the missing collects being supplied by a corrector. This is one of several indications that the book was little, if at all, used at the altar.

p. 12.

DOMINICA PRIMA EPIPHANIAE.

l. 1. Read *epifaniae*, as p. 11, l. 7. This seems the most natural emendation, the substitution of *a* for *ae* being frequent, though it yields what is apparently a unique title for this mass. Dr. Legg (w p. 1456) is probably right in taking it as equivalent to *Dominica i post Epiphaniam* (with AF (col. 159) JARZ) rather than *Dominica i post oct. Epiph.* (HSWY). Against this the position of the mass after the octave is no argument; for the same order obtains in A: see also above on p. 8, l. 15. It is not impossible that the order in such cases may indicate the actual practice, the title being copied from an earlier book and therefore being misleading. If we have rightly understood the title of the present mass, it would seem that in it the word 'epiphania' is applied rather to the season beginning with Epiphany than to the day itself. A similar use of 'Ascensio' is found in Z, where the Sunday after Ascension is called *Dominica prima Ascensionis*. And in like manner Septuagesima seems to be a season in A, which has for the Conversion of St. Paul 'in lxx<sup>a</sup>. Tract. Tu es uas.'

l. 5. This psalm (lxv. 1, 2) is found also in I<sup>w</sup> and some St. Gall MSS. (Frere, *Graduale Sarisburiense*, Index.) More commonly (HRSY) we have here Ps. xcix. 2, *Jubilate deo omnis terra seruite*. There is no mass in C.

l. 7. Read *uota*.

**Collect.** ATHJAMRSWYZ.

l. 7. *populi + tui J*.

l. 9. *uiderunt HSY*.

**Epistle.** Inflection marks over *Tille ad*; v. 2 *et tert.*; v. 5 *sum, alterius*.

l. 17. Read *Ÿ*. The verse here intended may be either Ps. xcix. 2, or Ps. lxv. 1, 2; more probably the former, which is found in I<sup>w</sup> as well as in the English missals.



**Secret.** AΓHJAMRSWYZ (P for lx<sup>ma</sup>).  
 l. 25. tibi *om.* P. nos + q. HSY.  
**Postcommon.** SW.

## DOMINICA IN SEPTUAGESIMA.

- p. 13. l. 5. Read *Ps.*  
**Collect.** ACFHJAPRSWYZ (G Sabbato iv temp. Decemb. M super populum).  
 l. 7. q. *om.* P. dne.] deus G.  
 l. 8 sq. pro &c.] pietatis tuae uisitatione consolemur G.  
 l. 9. misericorditer *om.* A.  
**Epistle.** Inflection marks over v. 24 comprehendatis; v. 25 omnibus; v. 27 reprobis; v. 2 in *tert.*  
 l. 23. Read *sustinui.*  
**Gospel.** Inflection marks over v. 8 cum; v. 16 uocati (l. 28).  
**Secret.** ACFHJAPRSWYZ (DGLM see above on p. 8, l. 1 sqq.)  
 For collation, see above p. 118. E here omits *nostris* after *muneribus*.  
 p. 14. **Postcommon.** ACFHJAMPERSWYZ (G ad populum of Saturday after l<sup>ma</sup>).  
 l. 6. fidelibus tuis GZ. d.] dne. G *om.* Z. per tua dona] perpetuis donis A perpetua (+ dne. Z) dona GZ perpetuo dono A. firmentur] formentur A. et *om.* CGF.  
 l. 7. requirant] te quaerant G.

## DOMINICA IN SEXAGESIMA.

- l. 9. Read *lx<sup>a</sup>.*  
 l. 10. see note on p. 6, l. 14.  
 l. 14. usque tuum] indicating the addition to the office of the words *propter nomen tuum*, which are not found in AΓ<sup>h</sup>HRSWY. C has no mass.  
**Collect.** AΓHJAMPERSWYZ (C for One Confessor Bishop).  
 l. 17. actione confidimus] uirtute subsistimus C.  
 l. 18. omnia aduersa CS. doctoris gentium protectione] intercessionem . . . (post ut) C.  
**Epistle.** Inflection marks over *Tittle* ad; v. 19 sapientes; v. 20 uos *sec.*; v. 21 hac; v. 22 et *pri. sec. tert.*; v. 23 et; v. 24 minus; v. 25 naufragium; v. 26 periculis *quart.*, falsis; v. 27 uigiliis, nuditate; v. 31 non; v. 33 manus; v. 1 expedit, reuelationes; v. 4 homini; v. 9 dixit.  
 l. 31. In the reading *electi*, E is supported by AΓ<sup>h</sup>RY against HSW (*dilecti*). See Legg (w p. 1458).  
**Gospel.** Inflection mark over v. 15 afferunt (l. 34).  
 p. 15. **Secret.** AΓHJAPRYZ (MSW see above on p. 12, l. 25).  
 For collation, see above.  
 l. 12. Read *reficis.*  
**Postcommon.** AΓHJAPRSWYZ (GM pro quacunque tribulatione).  
 l. 12. o. *om.* G.  
 l. 13. sacramentis + et G. etiam *om.* GM.  
 l. 14. desuere concedas] informes GM.

## DOMINICA IN QUINQUAGESIMA.

- l. 16. The missing words are supplied from the Rheinau and S. Gallen Sacramentaries (G p. 325), FP &c. See note on p. 6, l. 14.

**Collect.** AFHJAMPERSWYZ.

l. 23. peccatorum + nostrorum R. nos *om.* S *post* peccatorum HY.

**Epistle.** Inflection marks over *Title* ad; v. 1 cimbaleum; v. 2 nichil; v. 7 omnia *quart.*; v. 8 nunquam, distruetur; v. 10 parte; v. 11 cogitabam, erant; v. 12 facie; v. 13 autem *sec.* (l. 27).

- l. 32. The reading *iacob et ioseph* is rare: see w p. 1458.  
p. 16. l. 1. The words *et non ipsi nos* after *nos* pri. (AI<sup>o</sup>(P)HRSWY) have been omitted by homoeoteleuton, and the symbol  $\nabla$ , which in most missals precedes *ipse* *sec.*, has also fallen out. Apparently in the exemplar *Nos* *sec.* was the beginning of a fresh  $\nabla$ .

**Secret.** AFHJAMPERSWYZ (D Vig. of Several Martyrs).

l. 10. haec *om.* D. q. dne. DHRSY.

l. 11. et + ad DFHJRSYZ. sacrificium celebrandum] uenturam festiuitatem sanctorum m. tuorum 'n' celebrandam D.

**Postcommon.** AFHJARSWYZ (MP for St. Vincent, &c.)

l. 17. *init.* + da P.

l. 18. percipimus + intercedente b. uincentio m. tuo MP.

#### BENEDICTIO CINERUM.

l. 19. There is considerable variation between the different books in the service for the Blessing of the Ashes. E throughout closely follows S, only departing from it by the insertion of two psalms, and in the final collect. C gives a shorter office all the parts of which are found in S. That in H is identical with C except that the final collect is omitted.

l. 25. Read *niniuitarum*.

l. 26. eos qui omnes] Read *omnes qui eos*.

**First collect.** SWY.

l. 23. sancti $\nabla$ ficare.

l. 24. nostra delicta WY.

l. 25. more nineuitarum ferre constituisti S.

l. 26. inuocationem + sancti S.

l. 29. sic + eorum. inchoare sancta ieiunia S. sancta *om.* V.

l. 31. accipere] percipere W.

At the conclusion of the first collect the ashes are sprinkled with holy water in S.

l. 33 sqq. This second prayer of benediction is found in many books, and is the only one in C at this place.

l. 33. Read *non*. The confusion between  $\bar{i}$  (= *in*) and  $\bar{n}$  (= *non*) is frequent. Both abbreviations are common in Irish MSS.

- p. 17. l. 1. Read *imponi*: the substitution of *e* for *i* being not unusual. *Impon[er]e* is a tempting emendation, but this reading appears to be unsupported by MS. authority.

p. 16. **Second Collect.** CHRSWY.

l. 33. non + uis W. desideras sed penitentiam C. peccatoris C.

l. 34. humanae conditionis C.

l. 35. perferendae] praefereundae CHSV proferendae RW.

promerendae *om.* C.

- p. 17. l. 1. decreuimus HS. benedi $\nabla$ cere] benedicere C + et sancti $\nabla$ ficare C (*om.*  $\nabla$ ) S. pro tua bonitate bene $\nabla$ dicere V.  
l. 2. pro *om.* C. pietate] bonitate HY. dignare R. nos + in W. cineres SY + esse CHRY + esse monuisti S.  
l. 3. cognouimus] cognoscimus CHRSWY.  
l. 4. peccatorum + omnium.



- l. 6. This rubric is found *verbatim* in C. See below on p. 32, l. 4.  
 l. 7. This form (both in C and E, as in four of the ordines given by Martène *De Ant. Eccl. Rit.* vol. iii. col. 140 sqq.) is a combination of two which are found apart in other missals (HSY : RW). We have already seen a similar conflation in the title of the mass for Jan. 1 (p. 7, l. 14).

**Memento.** CHRSWY.

- l. 7. homo om. W. cinis . . . reuerteris *pri. om.* RW.  
 puluis . . . reuerteris *sec. om.* HSY.  
 l. 8. *fin.* + in nomine patris &c. S.  
 l. 10. This antiphon appears in RW at an earlier part of the service (in W without psalm). In HSY, as in E, it is sung with the psalm *Saluum me fac* during the distribution of ashes. In C the same ant. and psalm come before *Memento*, without any rubric indicating when they were to be said. It is natural to infer that they were intended to be used in the same way. In RW the ant. during the distribution is *Immutemur* (see l. 19), R adding also *Iuxta uestibulum* (l. 15), with psalm or responsory differing from those given here ll. 18, 22.  
 l. 15 sqq. These two antiphons are omitted in C and the printed editions of Y. They are said (without psalms) during the procession in H and some MSS. of Y (Henderson p. 46 note, p. 47). One of them (*Immutemur*) in W, and both in R, are connected with the distribution. At Evesham the antiphon *Immutemur* was sung 'cum interpolatione uersuum psalmi *Deus misereatur nostri*'; and according to the Bodleian MS. Rawl. c. 425 the psalm *Deus misereatur* was to be used during the procession 'si opus fuerit' (W col. 555 note).  
 l. 15 sq. Read *plorabunt . . . et dicent* with HY (MSS.) and the Vulgate; or *plorabant . . . dicentes* with RS.  
 l. 15. Read *leuitae*.  
 l. 17. Read *ad te*: *ate* not, however, being a scribe's error, but an orthographical solecism not uncommon to Irish MSS.  
**Second Antiphon.** HRS.  
 l. 15. *plorabunt* H.  
 l. 16. *et dicent*] *dicentes* RS.  
 l. 17. *dissipes*] *despicias* H. *clamantium*] *canentium* R.  
 l. 18. S has no psalm here.  
**Third Antiphon.** HRS.  
 l. 19. *cilicio*] *ieiunio* H.  
 l. 22. This psalm is not given here in S.  
 l. 24. E seems to be unique in placing this collect here. It is usually the mass collect.  
**Collect.** (ACTHJAMPRSWZ as mass collect G in *ieiunio mensis septimi*).  
 l. 24. *praesta* + q. CGHMS.

IN CAPITE IEIUNII AD MISSAM.

**Collect.** JY (CRS final collect of blessing of ashes GAP collecta ad s. anastasiam GL in *ieiunio quarti mensis* M ad collectam Z first collect of blessing of ashes.)

- l. 33. + q. *post* nobis SY *post* dne. CA. *christiane* + sic S.

**Epistle.** Inflection marks over *Title* *iohelis*; v. 16 *sanctificate, sugentes, talamo*.

- p. 18. l. 2. Read *anima mea*.

**Gospel.** Inflection mark over v. 21 *tuus* (l. 17).

**Secret.** ACGTHJAMPRSWYZ.

- l. 23. dne. q. HAMPSY.



l. 24. quibus + ipsius (*exc. w*). ieiunii] sacramenti (*exc. sw*) + uenturum C(?) G.

**Postcommon.** ACTHJAMPRSWYZ (G for Saturday after xl<sup>o</sup>).

l. 30. praebeant + tua G.

l. 31. et *pri. om.* PR.

**Super populum.** ATHJAMPRSWYZ (L mense Iulio).

l. 34. se] te† T. intende *om.†* L.

l. 35. nutriantur] muniantur L.

DOMINICA IN QUADRAGESIMA.

p. 19. l. 3. Read *longitudine*.

**Collect.** ACTHJAMPRSWYZ.

l. 6. quadragesimae ATPW.

l. 8. operibus] moribus P. exsequamur J.

**Epistle.** Inflection marks over v. 1 recipiatis; v. 2 adiuui, dies; v. 7 uirtute; v. 8 bonam.

l. 15. Read *unquam*.

l. 21. All the printed missals (ACHARSWY) and I<sup>o</sup> add the remainder of the Psalm (except vv. 8-10). Probably the omission is accidental in E.

l. 29. The concluding words *non timebis*, &c., seem peculiar to E, if we except I<sup>o</sup>, which has for the first verse of the offertory *Dicit dno. susceptor meus es, non timebis*, &c. In the other books examined *Sculo*, &c., is not marked as a V.

**Secret.** ACGTHJAMPRSWYZ.

l. 32. sacrificium + dne. G. sollemnitis C.

l. 34. uoluntatibus† Z. temperemur GHJPRSY.

l. 36. Read *dominus*.

p. 20. l. 3. Read *misterii*.

**Postcommon.** ACTHJAMPRSWYZ.

l. 3. in misterii] ministerii† C.

DOMINICA II IN QUADRAGESIMA.

l. 5. Read *Dominica secunda*, in accordance with the usage of the MS. elsewhere, though *dominicus* has much support from other books.

l. 7. Read *unquam*.

l. 12. Read *interius*.

**Collect.** ATHJAMPRSWY.

l. 13. et *om.* JRSW.

**Epistle.** Inflection marks over *Title* tesolonicenses; v. 1 abundetis.

l. 18. The latter part of the mass, including a portion of the epistle, being absent from R through the loss of a leaf, I have used for the purpose of collation another pre-Pian edition, *Missale Romanum impensis Lucantonii de giunta Venetiis 1506*. v Id. Jan., which I designate as R'.

l. 19. It will be observed that there is no grail. I<sup>o</sup>W in like manner have two tracts and no grail. Ps. xxiv. 17 sq., here given as the tract, is in the vast majority of English books the grail. S and the Sherborne missal include the first half of v. 17, beginning *Tribulationes cordis*, and mark a V before *uide* (l. 20): so R'. But the greater number begin, as I<sup>o</sup>E, with *De necessitatibus* (see Dr. Legg's note, w p. 1461, in which, however, there is an error with regard to our manuscript). C is without the mass.

l. 21. Read *meum*.

- l. 22 sq. *Ad te . . . inimici mei* is a  $\nabla$  in  $\Gamma^a$ HY. This addition to the grail is not found in R's.  
 l. 23 sqq. *Etenim*, &c., appears also in  $\Gamma^a$ , where it is marked as a separate  $\nabla$ . I have not found it elsewhere.  
 l. 34. Read *ecclesiae tuae*.  
     **Secret.** GHMPSW (L in ieiunio mensis decimi).  
     l. 35. in *om.*† P.  
 p. 21. l. 3. adorabo] The usual reading is *ad te orabo*.  
     **Postcommon.** SW.

## DOMINICA III IN QUADRAGESIMA.

- l. 11. This is part of the office in  $\Lambda\Gamma^a$ HRSWY. Probably *Ps.* has been inserted by a clerical error.  
     **Collect.**  $\Lambda\Gamma^a$ HJAMP $\overline{P}$ RSWYZ.  
     **Epistle.** Inflection marks over *Title* ad ; v. 3 decet ; v. 8 lux, ambulate ; v. 9 bonitate (l. 20).  
 l. 29. Most books ( $\Lambda$ HASWY and  $\Gamma^a$ , but not R) insert  $\nabla$  before *ita*.  
     **Gospel.** Inflection mark over v. 28 dei (l. 34).  
 p. 22. **Secret.** MPSW (G Friday after xl<sup>ma</sup> L in nat. innocentium).  
     l. 6. dne. q. L. famulorum + tuorum W.  
     l. 7. tua] tuis GL.  
 l. 10. Read *nidum*.  
 l. 11. Probably a  $\nabla$  was marked before *Altaria* in the exemplar, which the scribe has omitted.  
 l. 14 sq. Either *dignanter* or *propitius* is superfluous.  
     **Postcommon.**  $\Lambda\Gamma^a$ HJAMP $\overline{P}$ RSWYZ (G as secret for Monday after xl<sup>th</sup>).  
     l. 14. a *om.*  $\Gamma^a$ JAMP. nos + q. GPRZ. *dignanter om.*  
     l. 15. propitiatus. tantis (tanti† R) mysteriis GR. participes] consortes G.

## DOMINICA IV IN QUADRAGESIMA.

- l. 20. Read *uberibus*.  
     **Collect.**  $\Lambda\Gamma^a$ HJAMP $\overline{P}$ RSWYZ.  
     l. 23. ex *om.* P.  
     **Epistle.** Inflection marks over *Title* ad ; v. 22 unum *sec.* ; v. 23 natus, repromissionem ; v. 24 alligoriam, est ; v. 26 mater ; v. 27 habet.  
 p. 23. **Secret.** SW (L orationes ieiunii mensis septimi).  
     l. 12. nobis *om.* L. diuinis] tuis L.  
     l. 13. sacris] eorum L.  
     **Postcommon.**  $\Lambda\Gamma^a$ HJAMP $\overline{P}$ RSWYZ.  
     l. 20. q. *om.*  $\Lambda\Gamma^a$ JAMP.  
     l. 21. incessanter. semper fideli  $\Gamma^a$ AMZ.  
     l. 22. semper *om.* Y.

## DOMINICA V IN PASSIONE DOMINI.

- l. 27. This office psalm seems peculiar to E.  $\Gamma^a$ HARSWY have *Emitte lucem* : in A the psalm is not given. C has no mass.  
     **Collect.**  $\Lambda\Gamma^a$ HJAMP $\overline{P}$ RSWYZ.  
     **Epistle.** Inflection marks over *Title* ad ; v. 11 creationis ; v. 12 redemptione ; also over ihesu (p. 24, l. 1).  
 p. 24. l. 9 sqq. The  $\nabla$ s are differently placed in HARSWY and  $\Gamma^a$ .  
     **Secret.** HSW.  
     l. 23. o. d.



- l. 25. per dnm.] qui tecum.  
**Postcommon.** ATHJAMPRSWYZ (L among July masses).  
 l. 31. nobis + q. HSV.  
 l. 32. praesidiis] subsidiis HPRY.

## DOMINICA PALMARUM.

p. 25.

**Collect.** ACGTHJAMPRSWYZ.

- l. 7. o. s. om. G.  
 l. 8. nostrum + et G.  
 l. 9. et sec. om. P.  
 l. 10. ipsius] eius G. documentum G. eius om. (exc. CG).  
 l. 11. consortium Z. per eundem] qui tecum uiuit M.  
 c. dni. nostri qui uiuit . . . per G.

**Epistle.** Inflection mark over *Title* ad.

- l. 16. Read *manum*.  
 l. 20. Read *uidens*. Most missals do not mark *Quia*, &c., as a verse.  
 l. 21. There can be little doubt that the scribe has blundered here. *Deus deus meus* is the beginning of the tract in CI<sup>th</sup> HARSWY, and apparently in almost all other English books. For *¶* we should therefore read *Tractus*. And if this correction be accepted we may, with the authorities just mentioned, supply after *usque* the words *populo qui nascetur quem fecit dns.*, making the tract Ps. xxi. 2-9, 18b, 19, 22, 24, 32, as in S.  
 l. 22 sqq. There is a paragraph in all missals (marked in E by a large ornamental initial) at *Altera autem die*, the beginning of the Gospel. But the break at *Et hymno dicto* is rare. It is found also in C.

It will be observed that this passion is lettered in such a way as to suggest that it was intended to be recited by three persons. This fact may perhaps give some help in determining the date of the missal, since the custom of reciting the passion in this manner seems not to have been ancient. It should be noticed that the lettering does not appear in the passion according to St. John in the Good Friday service. And in this respect E agrees with its contemporary C. In the latter the Palm Sunday passion is given at full length and lettered, but in the case of the Wednesday and Friday passions the text is not transcribed, and they were clearly supposed to be read from a book of the Gospels. Thus in both missals the Palm Sunday passion alone was to be divided between three ministers. The elaborate singing of the Passion would quite naturally at first be confined to this day,<sup>1</sup> and so we may have here an indication that both the Corpus and Rosslyn Missals belong to a period when the custom referred to had not fully established itself in the Irish Church. Unfortunately, however, data are not at present available for fixing the date when the practice had its beginning. In Rome it would seem not to have had place before the fifteenth century, since Mabillon's *Ordo* xv (end of fourteenth century) directs that the passion is to be said by a single Cardinal deacon. In some French Churches it was not in vogue till the seventeenth or eighteenth

<sup>1</sup> So it would seem to have been at Rome: Catalani, *Rituale Romanum*, Patavii, 1760, vol. ii, p. 188 (§ viii): 'Forte seculo xv inualuit mos ut Passio a tribus diceretur in solemnī missa huius diei.'



century.<sup>1</sup> Elsewhere it arose much earlier. In the Bobbio Missal in the Ambrosian Library (D. 84. inf.), which belongs to the tenth century, the words of our Lord are indicated by a mark in the margin, just as we find in two early printed Sarum missals (4° Venice, 1494, folio Rouen, 1497) His words marked with a cross. The evidence of Durandus (*Rationale*, VI. lxviii. 6) proves that the custom goes back to the thirteenth century. In England the evidence of manuscript Sarum Missals shows that it was prevalent at the beginning of the fifteenth century; but whether it may be traced to an earlier date I do not know.

The letters used to indicate the different parts in E are unusual—*t, c, s*. The two latter are found in Roman books both modern and pre-Pian, in which the sayings of Christ are indicated by a cross. It seems probable that the scribe of E mistook the cross, in the manuscript from which he copied the symbols, for a T, and that from this error has arisen his use of that letter for the words of Christ, which I believe is without parallel. He may very well have found ✠ *c s* in an English book. In Dickinson's reprint of the Sarum Missal the letters are *b m a* (for the explanation of which see the rubric in col. 264); but in the early printed editions ✠ *c s* are not uncommonly used,<sup>2</sup> while in MSS. of the fifteenth century they appear to be the rule. In *c* we have *i c s*, the first of which clearly stands for *ihesus*. See further Gavanti, *Thesaurus Sacrorum Rituum*, iv. 7. 18; Catalani, *Rituale Romanum*, ix. 5. 7, 8 (second edition, Patavii typis seminarii, 1760, vol. ii. p. 187 sq).

[Since writing the above my attention has been directed by Mr. Dewick to a Utrecht Missal printed at Leyden in 1514 in which the letters of the passions are *t m a*, explained in the following rubric: 'Est notandum quod vbicunque habetur *m . . .* mediocriter cantari debet. vbi autem *a* alte. sed vbi *t* tacite.' This seems to suggest that at Utrecht the passion was sung by one person with varying tones, rather than by three persons. This is consistent with the words of Durandus above referred to, 'Cantus uerborum Christi dulcius moderantur (*v.l.* modulantur) . . . euangelistae . . . uerba in tono euangelii proferentur (*v.l.* -untur). Verba uero impiissimorum Iudeorum clamose et cum asperitate uocis'; and possibly also with the lettering of E. Further, it may be plausibly conjectured that the *t* of E is not a mistake of the scribe, but, as in the Utrecht book, equivalent to *tacite*; *c* and *s* representing respectively *clare* and *sonoriter*. The word *sonoriter* is used in a somewhat similar manner in the Dublin manuscript Pontifical B. 3. 6.]

p. 26.

**Secret.** ΑΓΗJAMPZY (SW for St. Richard).

l. 7. dne.] mis. d. SW. ut + intercedente . . . SW. munus oblatum.

l. 8. deuotionis] bene uiuendi SW. effectum + beatae ΑΓΗJAMPZY + nobis P. effectum perhennitatis] gloriam sempiternam SW + post hanc uitam W.

l. 14. Read *misterii*.

**Postcommon.** ΑΓΗJAMPZY (MSW Friday after xl<sup>ma</sup>).

l. 15. purgentur] curentur A. impleantur ΓAM.

<sup>1</sup> De Moléon, *Voyages Liturgiques de France, ou Recherches faites en diverses Villes du Royaume*, pp. 63, 96, 302, 418 (8vo. ed. Paris, 1757). Martène (*De Mon. Rit.*, III, xii. 21, xiv. 21, coll. 346, 391) speaks of the passion as read by a single deacon.

<sup>2</sup> So in Paris, 1503; Rouen, 1514; Paris (?), 1519 (?); Rouen, 1521; London, 1557—all in the Gough room of the Bodleian Library. Also in Paris, 1504, in Trinity College Library, Dublin (FF. ee. 13).

## MISSA IN CENA DOMINI.

- ll. 18, 20. Read *resurrectio, ps.*  
 l. 20. *I*<sup>a</sup> has *Cantate dno.*; but E is in agreement with CHARSWY.  
 l. 24. Read *sua*.  
 l. 25. Read *utrisque*.  
 l. 26. Read *ablato*.  
**Collect.** ACFHJAMPERSWYZ (G for Good Friday).  
 l. 22. proditor *om.* ACGFAMPZ. reatus + sui.  
 l. 23. nobis + tuae.  
 l. 24. affectum w. in *om.* G. sua passione P. ihesus *om.* G.  
 l. 25. utrisque intulit.  
 l. 32. Read *obediens*.  
 p. 27. l. 1. ut] Read *Ÿ*. See above, on p. 9, l. 3.  
 l. 5. In w the Gospel is much longer, including vv. 16-32.  
 l. 12. *hec* is probably an error for *hoc*. The latter (written *h*) would easily be mistaken for the former (*h*) in an Irish MS.  
**Secret.** ACFHJAMPERSWYZ.  
 l. 10. aeterne *om.* JMP.  
 l. 12. commemorationem AMSWZ. *hec*] *hoc*.  
 l. 13. traditione] die Z. c. + filius tuus RWZ.  
 l. 15. I have not found this *Communicantes* elsewhere.  
 l. 19 sq. Read *et cunctae familiae*.  
**Hanc igitur.** ACFHJAMPERSWYZ.  
 l. 19. et *om.*† w. seruitutis . . . tuae] famulorum famularumque tuarum G. sed . . . tuae *om.* Z.  
 l. 20. offerunt G.  
 l. 22. sui *om.* w. ut *om.* G.  
 l. 23. accipias + et tua pietate &c. G.  
 l. 24 sq. In the manuscript *qui pridie* follows *accipias* without any indication that it belongs to a later part of the Canon. It is difficult to believe that if the book had been much used at the altar this error of the scribe would not have been marked in some way, so that the priest might be prevented from omitting the clause *Hanc igitur*. Compare above, note on p. 11, l. 35.  
 l. 24. Read *quam, nostra*. The symbols for *quam* and *quia* in Irish MSS. are sometimes scarcely distinguishable.  
**Qui pridie.** ACFHJAMPERSWYZ.  
 l. 24. omniumque] omnium JMP. pateretur *ante* pro S.  
 l. 25. + hoc est *ante* hodie. hodie] hodierna die w.  
**Common.** CHRSWY.  
 l. 28. quae] quid.  
 l. 29. enim *om.* ita uos HY. *fin.* + *Ÿ* Surgit autem w.  
 l. 32. Read *tempore*.  
**Postcommon.** ACFHJAMPERSWYZ (GL orationes mensis decimi).  
 l. 31. refecti] repleti Z. d. nr. *om.* GL.  
 l. 32. ut *om.* L. quod] quae Z. mortalitatis nostrae A + cultu HR.  
 l. 33. tuae immortalitatis R.  
 l. 35. The office of vespers here given agrees exactly with that in S (Dickinson, col. 304; Procter and Wordsworth fasc. i. col. dcclxxxiv) H (p. 87) Y (Henderson, p. 98; Lawley, vol. i. col. 384) and the Aberdeen Breviary (vol. ii. part ii. f. 111r.)  
 p. 28. l. 4. omnibus] Read *hominibus*.  
 l. 6. Read *mihi*. *m* has been confused with *m*.  
 l. 12. euangelium] The correct reading is probably *Ant. ad euang.*



*gelium* (cf. C p. 135). The antiphon which follows is that which is found in HSY and the Aberdeen Breviary in the corresponding place for *Magnificat*: and it is doubtless this canticle which is here indicated by the word *euangelium*. So V p. 109, '*In euangelio antiphona Iesus autem, &c. Ps. Magnificat.*' Cf. Mabillon's *Ordo* i. Appendix, cap. 12 sqq.; Duchesne, *Origines du Culte Chrétien*, 2nd ed. pp. 304, 456. hec] An error for *autem*: the Irish symbol *h̄* having been read *h*.  
 l. 15. The repetition of the postcommon is explained by the rubrics of S (coll. 304, 308). Vespers are said immediately after the common, and for the vesper collect is substituted the postcommon of the mass, followed by *Ite, missa est*: 'Et sic missa et vespere simul finiantur.' In HY no postcommon is given, and *Refecti* at vespers is headed '*oratio.*'

## FERIA VI IN PARASCEVE.

l. 16. Read *vi<sup>a</sup>, parasceue*.

l. 18. ut supra] Referring to the mass for the previous day, p. 26, l. 22. This prayer is found before the first lesson in CGAPW, and apparently in A. This is its place probably also in Z, where immediately after the super populum of Maundy Thursday we have *Deus a quo*, headed *oratio*: Then *Feria sexta in Parasceue. Oratio. D. qui peccati*. The title *Feria sexta in Parasceue* has apparently been misplaced. In HJRSV there is no collect before the first lesson, *Deus a quo* being used before the second. In a Roman Pontifical printed at Venice ('per spectabilem virum dominum Lucamantonium de giunta florentinum') Sept. 15, 1520, the same two collects that we have here are given, but in inverted order. In the collation below this book is indicated by the symbol R".

**First Lesson.** Inflection mark over v. 3 cognoscamus.

l. 22. gradale] Usually entitled *Tractus* (CHJRSWY): but in A *Responsorium*, in M *Canticum*.

l. 23. Read *tua*.

l. 25. Read *appropinquauerint*.

ll. 27, 29. Read *ŷ*. The indication of a verse (*v̄*) has evidently been misread as *ŷ* (= *sed*): *s* and *v* when carelessly written being easily confused in the Irish script.

l. 31. Read *ŷ. operuit*.

p. 29. l. 1. Read *passione soluisti*. Here again *v* of the exemplar is read *s*.

l. 2. Read *naturae*. *Terreni* is not an error for *terrenae*, though we have the authority of P and the Rheinau MS. of the Gelasian Sacramentary for the latter reading. The collect is plainly founded on 1 Cor. xv. 49, 'Sicut portauimus imaginem terreni, portemus et imaginem caelestis.' The words should therefore be rendered: 'that as by necessity of nature we have borne the image of the earthy, so by sanctification of grace we may bear the image of the heavenly.'

p. 28. **Collect.** ACGAPWZ (M after 3rd lesson in sabbato sancto R" before 1st lesson).

l. 34. omne genus R". filii om. CGAMPR". tui om. CR". dni. nostri i. c. R". dni. + dei w. dni. nostri om. Z.

p. 29. l. 1. da] dona ACGW + q. Z. confirmes R"Z. eiusdem facti] eidem facti CGMW eidem facto AR" eadem facta Z + et Z.

l. 2. sicut] ut qui R". terrenae creaturae P terrenique parentis nature R". naturae necessitate om. Z.

l. 3. ita + et P. imaginem + unigeniti filii tui dni. nostri i. c. A.



- l. 4. i. c. dni. nostri qui tecum] per ACWZ eiusdem unigeniti filii  
dni. nostri i.c. qui tecum R". i.c. dni. nostri om. AP. ihesu  
om. GM.

**Second Lesson.** Inflection mark over v. 8 lactucis.

- l. 8. gradale] See above on p. 28, l. 22.  
l. 14. Read *iniquis*: in the exemplar, no doubt, written *ii*.  
l. 19. Read *meae*.  
l. 20. Read *meae obumbrasti*.  
l. 22. Read *ne*.  
l. 27 sqq. This passion is not lettered. From which we may  
perhaps infer that it was not intended to be sung, like that appointed  
for Palm Sunday, by three cantors. So also C, which for Palm  
Sunday gives the text of the passion in full, with the letters indicating  
the division between the cantors, here and at the Wednesday of Holy  
Week has merely a direction that the passion is to be read, without  
any text. See above, note on p. 25, l. 22.

- l. 29. Read *quia*: cf. above on p. 27, l. 24.

**Orationes in Parasceue.** ACGTHJAMPERSWYZ.

- l. 32. Read *dilectissimi*.

**First Bidding.**

- l. 32. nobis + inprimis GHJSV.  
l. 33. pacificare + adunare GRYZ. et custodire om. W. toto  
orbe] per uniuersum orbem G.  
l. 34. terrarum orbe F.  
l. 35. tranquillam et quietam G. deum] dnm. P + et W.

**First Collect.**

- p. 30. l. 39. custodi + q. S.  
l. 1. tua om. GAPR. orbe + terrarum W.  
l. 2. dnm.] eundem.

**Second Bidding.**

- l. 3. 'n'] om. Y + et pro antistite nostro 'n' G.  
et dns. nr.] o. G.  
l. 4. eum] eos G. ordine GHRSYZ (*hiat* W). saluos G.  
l. 5. et incolumes G.

**Second Collect.**

- l. 8. cuius + aeterno GA.  
l. 9. electos G + a te G.  
l. 10. antistites G. talibus G te F.  
l. 11. auctoribus sub tantos pontifices G.  
l. 13. Read *presbyteris diaconibus*.  
l. 15. Read *confessoribus*.

**Third Bidding.**

- l. 13. oremus + et. episcopis + et R. presbyteris + et W.  
diaconibus + et R.  
l. 18. Read *sanctificatur*.  
l. 20. Read *seruiatur*.

**Third Collect.**

- l. 18. sanctificatur] multiplicatur C.  
l. 20. tibi gradibus (*exc.* G) om. G. fidelitur om. F.

**Fourth Bidding.**

- l. 21. christianissimo. imperatore] rege HMS + uel rege G.  
'n' om. AFAWY. et dns. nr.] o. G.  
l. 22. subditas + illi (illis G). nationes + et faciat sapere ea  
quae recta sunt atque contra inimicos catholicae et apos-  
tolicae ecclesiae triumphum largiatur uictoriae CWV.  
l. 26. Read *potestates*.

**Fourth Collect.**

l. 25. in cuius . . . regnorum] qui regnis omnibus aeterna potestate dominaris G.

l. 26. omnia] omnium JRSWZ *om.* A. respice + propitius G. ad *om.* Y.

l. 27. christianorum] christianum AAWY romanum ΓPRZ romanum siue (romanorum atque M) francorum GM anglorum J. quae] qui CW. uirtute] feritate.

l. 28. dexteræ tuæ potentia G.

l. 32. Read *inueniantur.*

**Fifth Bidding.**

l. 29. ut + et M. ac] et.

l. 31. misericordiae + suae RS.

l. 32. + digni *post* ipsi AHSV *post* peccatorum GW. et ipsi *om.* G.

**Fifth Collect.**

p. 31. l. 2. dnm.] eundem R.

l. 4. mundum' ut cunctis] Read *ut cunctis mundum.*

**Sixth Bidding.**

l. 4. d. pater o. *om.*

l. 5. depellat] repellat CHY.

**Seventh Bidding.**

l. 13. et *sec.*] atque M. et *tert.*] ac ΓAMW.

l. 14. i.c. *om.* AGΓAMPRYZ. uniuersis *om.* C.

l. 15. ecclesiam *om.* A. et] atque.

l. 19. Read *diabolica.*

**Seventh Collect.**

l. 18. omnes saluas G + homines HS.

l. 19. respice ad animas.

l. 20. prauitate deposita] peruersitate depulsa G.

l. 21. unitatem] firmitatem G.

**Eighth Bidding.**

l. 23. cognoscant G.

l. 24. c.i. GTP.

l. 25. So most medieval books. But G 'Annuntiat diaconus ut supra.' Similarly also the Sherborne Missal. The Durham Missal omits the rubric, thus apparently agreeing with E (see Dr. Legg, w p. 1470: where S is wrongly cited as in agreement with Durham).

**Eighth Collect.**

l. 26. iudaicam *om.* Z.

l. 28. quas + tibi G. agnita] cognita G. ueritate tua (*om.* luce) Z.

l. 29. est c. w. est *om.* † C.

l. 30. Read *paganis.*

**Ninth Bidding.**

l. 31. de] a GΓJAMPRWZ. ut] et GΓJAMPW.

l. 32. deum + uiuum et (*exc.* G). c. + deum et (*exc.* A).

l. 33. d. cum sancto spiritu Z d. in unitate spiritus sancti G. cum spiritu sancto *om.* C.

l. 34. amen] This seems quite out of place here, and might be regarded as a scribe's error, due to the fact that *amen* usually elsewhere follows the words in *saecula saeculorum*. But it is found here in CVZ and the Cod. Ottob. of Γ. On the other hand R is express: 'et non respondetur. Amen.'

p. 32. l. 2. Read *ecclesiae tuae sanctae.*

**Ninth Collect.**

p. 31. l. 36. uis om. AGFAMPRZ.

p. 32. l. 3. dnm.] eundem P.

l. 4. The resemblance between the rubrics of E and C is very striking. They are often verbally identical when, in other books, even though the same sense is expressed, it is couched in different terms. It is a reasonable inference that they were derived from a common source; and, if this be so, the rubrics of the one may be taken as giving the practice supposed in the other, even when there is no expressed direction. An illustration is afforded by the present rubric, which is identical with that in C, except that the latter reads *sustentatur* for *sustineatur*. Cf. above on p. 17, l. 6, and below on p. 48, l. 24 sqq.

5. acolitis] So we find in M, Mabillon's *Ordo* i., Hittorp (p. 66), A (p. 62), and in service books of the Churches of Noyon, Châlons en Champagne, St. Germain des Prés, Corbie, and Montecassino, cited by Martène, *De Ant. Eccl. Rit.* IV. xxiii. 27 (t. iii. coll. 372, 379, 382), *De Mon. Rit.* III. xiv. 25, 26 (col. 392 sq.), 'Post orationes praeparatur crux ante altare . . . sustentata hinc et inde a duobus acolythis.' Similarly a Poitiers book, Martène, *De Ant. Eccl. Rit.* l.c. (iii. col. 375). I have not noticed elsewhere, except in C, the direction that the Cross is to be supported by acolytes. R has simply *ministris*, s. *presbyteri de superiori gradu*, v. *vicarii*, H *presbyteri*.

cantantibus hos uersus] The manner of singing this part of the service (ll. 7-24) seems to be nearly identical in the two Irish Missals and in the uses of Hereford, Salisbury, and York. The antiphons are sung by the two who support the cross, *Agius* by two others (deacons in SV), and *Sanctus* by the choir. In R the arrangement is different: 'Duo fratres ex parte hebdomadarii cantant . . . V. *Popule meus* usque *Agyos otheos* V. *Popule meus* . . . mihi. V. *Quia* . . . tuo. Chorus ex parte hebdomadarii cantant *Agyos otheos*. Alius chorus respondet *Sanctus deus* . . . . Postea duo fratres de secundo choro cantant V. *Quia eduxi* . . . . et chori respondent alternatim *Agius* . . . *Sanctus*. Ita tamen quod primus chorus semper reincipit *Agyos*. Deinde duo fratres de primo choro cantant V. *Quid ultra* . . . Item chori alternatim respondent *Agyos*. *Sanctus* ut dictum est.' In HSV (and so apparently E) the uncovering of the cross follows, in R it precedes, the singing of the antiphons.

l. 6. episcopus] The bishop, it will be noticed, takes the chief place; which points to the fact that our missal belonged to a cathedral church. capa] During the lessons he had been vested in a chasuble (RS &c.).

First Antiphon. CHRSY.

l. 8. quit c.

l. 10. Read *alii*. 'Duo diaconi de secunda forma . . . ad gradum chori ad altare conuersi' s: 'duo diaconi . . . in medio chori ante ostium occidentale chori' v: 'alii duo . . . stantes in medio chori' H. C is again very similar to E: 'Quibus respondendum sit a duobus aliis paratis qui sic dicunt.'

l. 12. Read *dicat*. Cf. C: 'Deinde subsequatur chorus et dicat flectendo genua.'

l. 14. C is again identical with E.

Second Antiphon. CHRSY.

l. 15. annis. uestimenta . . . atrita om.

l. 16. + et ante manna. quoque om.

l. 17. introduxi + te CR. optimam] bonam s. parasti . . . tuo om. R.

l. 18. preui] cantores C (so H). The reference is to the 'duo parati' previously mentioned (l. 10).



l. 19. duo primi] i.e. the two who hold the cross (ll. 5, 14).

l. 22. Read *potasti*.

**Third Antiphon.** CHRSY.

l. 21. uinea mea f. decora S. fructu decoram] speciosissimam  
HR. satis] nimis (*exc. C*).

l. 22. mixto cum felle *om.* CR cum felle mixto H. siti mea C.

l. 23. preforasti C. saluatori tuo CHR.

l. 24. C inserts here an address to the people followed by a rubric, which appears to be in part a misplaced repetition with slight variation of that given above l. 4 sq. ('Post host orationes (*sic*) expletas preparatur crux ante altare . . . sustentata huic et inde a duobus diaconibus', &c.). Then follow antiphons and psalms during the adoration of the priest, and finally the hymn *Crux fidelis*, as here (l. 26).

l. 31. Here we may suppose, as in C, took place the adoration of the clergy and people.

l. 32. A rubric has clearly been omitted here. It may be supplied from C: 'salutata uero cruce et reposita in loco suo descendit pontifex aut sacerdos ante altare et dicit oremus. preceptis salutaribus moniti. Pater noster sed libera. Sumit de sancto et ponit in calicem nihil dicens.' Compare Hittorp, p. 66 (*recte* 68), M. There is no mention of the *Confiteor* and other prayers directed to be said here in HSY. See Martène, *De Ant. Eccl. Rit.* IV. xxiii. 23 (t. iii. col. 366): 'Veteres nihil praeter orationem Dominicam et *Libera nos* dicebant.'

l. 34. This is the postcommon for the preceding day. I know of no other authority for saying it at this place on Good Friday. In GMPR there is no postcommon. In HV *Refectibus uitalibus* comes at the end of Vespers, and in S, in the same place, *Respice q. dne.*: but here there is a separate collect for Vespers (p. 33, l. 7).

l. 34. HSY and the Aberdeen Breviary have the same psalms and antiphons for Vespers on Good Friday as on Maundy Thursday. And this was the usual rule. In E, however, there is a variation. The five psalms are sung under a single antiphon *Calicem salutaris*, instead of having (p. 27, l. 34 sqq.) a separate antiphon for each psalm. The closest parallel which I can cite is the direction of a Strasbourg Ordinary of A.D. 1364 that the vesper psalms on Good Friday shall be sung without antiphons (Martène, *De Ant. Eccl. Rit.* t. iii. col. 395).

p. 33. l. 4. S and the Aberdeen Breviary have the same antiphon for *Magnificat* as on Maundy Thursday: *Cenantibus autem*. HV have *Ihesus autem cum accepisset* (the two first words omitted in H).

l. 7. This collect is not found here in any other missal with which I am acquainted. Two collects occur elsewhere in E, both of which begin with these words, and either of which may therefore be here intended—that for the Exaltation of the Cross, p. 67, l. 16, and that for the Mass de S. Cruce, p. 78, l. 30. The latter, as being the more frequently used of the two, is probably the one here referred to: though it may be noted that the former (with some variations) is found between the adoration and the mass of the pre-sanctified in a Lyons MS. of the thirteenth century, and in a sixteenth century printed missal of the same Church (Martène, *De Ant. Eccl. Rit.* IV. xxiii. t. iii. col. 384 sq.). But it must be remarked that in all previous instances where the parts of masses are indicated by cues the full text had appeared in an *earlier* part of the book. Not improbably therefore the Missa de S. Cruce came before that now under consideration. If so the arrangement of our missal resembled that of C, the Votive Masses preceding the Temporale. Other indications pointing to the same conclusion will be noticed hereafter.

## VIGILIA PASCHAE.

- l. 10. On the lessons, see w. pp. 1414, 1470.  
 hic induit se casula] The form of this rubric and the absence of the title in the MS. appear to indicate that in the exemplar this was not the beginning of the service. The 'benedictio cerei' probably preceded the lessons, as in C. There is no rubric here in C, but Y (p. 111) has the direction 'Sequitur benedictio Cerei Paschalis . . . Prælato capato interim in sede sua residente'; and later on, when the lessons are about to begin, 'Prælatus interim Casula in reuestiario indutus' &c., which agrees with, and explains, the rubric before us. Compare the Sarum Consuetudinary (ed. Frere, 1898, p. 151).
- l. 15. Read *mirabilis*.  
 l. 16. Read *peccati*.  
**First Collect.** ACTHJAMPERSWYZ.  
 l. 15. hominem creasti HY.  
 l. 16. nobis + q. ATHJAPRSYZ. oblectamina A.  
 l. 17. resistere j. eterna gaudia R.  
 l. 22. gradale] *tractus* in ACHJRSWY : *canticum* in GFAMP.  
 l. 31. Read *uni*.  
 l. 32. Read *dextrae*.  
 l. 33. Read *regenerationis*.  
**Second Collect.** ACGT (col. 148) HJARSWY.  
 l. 30. miracula] *mirabilia* R.  
 l. 31. egyptiaca HRSY.  
 l. 32. potentiam SY. in] ad S. in salutem id H.  
 l. 33. praesta + q. HSY.  
 l. 34. ut + et GFHJASWY.  
 p. 34. l. 2. Read *apprehendent*.  
 l. 4. See above on p. 33, l. 22.  
 l. 5. Read *dilecto*.  
 l. 6. Read *Ÿ*, and compare above on p. 9, l. 3.  
 circumdedit *sec.*] read *circumfodit*.  
 l. 8. Read *torcular, uinea*.  
 l. 12. Read *utriusque*.  
 l. 13. Read *misericordias*.  
**Third Collect.** ACGTHJAMPERSYZ (W for Whitsun eve).  
 l. 11. paschale sacramentum] *praesentem festiuitatem* W.  
 l. 12. imbuisti] *instruis* ATMPRWZ.  
 l. 13. misericordiam tuam ATHAMPRWYZ. *munerum om. M.*  
**Fourth Collect.** ACTHJAMPERSYZ (W for Whitsun eve).  
 l. 20. semper] *per* P. *uocationem* P.  
 l. 23. gradale] *tractus* in ACHJMRSWY ; *canticum* in A.  
 l. 25. Read *ad te*. This is not an error of the scribe : see above on p. 17, l. 17.  
 l. 27. Read *faciem*.  
 l. 32. *fonte* is read also by Z.  
**Fifth Collect.** CTHJMPSYZ.  
 l. 31. paschalia festa Z.  
 l. 33. *per om. HY.*  
 l. 34. post est] The MS. reads *pt* followed by the symbol for *est* (see Plate II. l. 6 from end). The former usually signifies *potest* : but is once (p. 27, l. 27) used for *post*. The letter *e* with a subscribed *a* might be confused with the symbol for *est* (cf. D p. 7, l. 13 from end, *est s* for *es*). Hence we may conjecture with probability that the exemplar read *postea*.



- redeunte in uestiarium] The priest here exchanges his chasuble for a cope : see S col. 348, Y p. 120.  
 procedat ad fontes] Both C and E omit the Blessing of the Font ; but this rubric evidently implies it. It was probably in the exemplar. The rubric is omitted in C.
- l. 36. subiectam letaniam] In S the litany after the Blessing of the Font is metrical : but CRWY have here litanies similar to that in E.
- l. 37. The litanies in CRWY begin with *Kyrie eleison, Christe eleison*, which may have been accidentally omitted here. But, on the other hand, the litany at the beginning of the Stowe Missal (MacCarthy, p. 192) begins with *Christe audi nos* thrice repeated : followed, however, by *Kyrie eleison*.
- l. 38. Read *dei*.
- p. 35. l. 4. Read *sancte, stephane* (or *sephane*).  
 l. 6. Read *gregori*. For Sylvester and Gregory C has Martin and Patrick.  
 l. 7 sq. After *S. Benedicte* C inserts *S. Maria Magdalena, S. Felicitas*. It also omits *S. Agatha*, reverses the order of *S. Petronilla* and *S. Margareta*, and adds *S. Brigida*.  
 l. 8. Read *sancta*.  
 l. 19 sqq. The greater part of this rubric is omitted in C.  
 l. 19. duo cantores] Apparently those who had sung the litany : see W col. 589 sq.  
 l. 23. We should probably read *pulsentur* (sc. *campanae*) : cf. S col. 353, H p. 112, Y p. 124, R f. 131v, &c.  
 l. 25. Read *dominicae*.  
 l. 27. Read *renouati*.  
 l. 29. *per* is misplaced. It should follow *seruitutem*.  
**Collect.** ACGFHJAMPRSWYZ.  
 l. 26. illustrasti C. nouam HV. progeniem HV.  
 l. 28. tuam] tibi.  
**Epistle.** Inflection mark over *Title* ad.
- l. 32. *Alleluia* is written in the same hand as the epistle, not in the smaller script used for the choir portions. This may be explained as implying the manner of singing the *Alleluia* enjoined in R : 'Finita epistola sacerdos qui cantat missam incipit *Alleluia*, et totum decantat ter exaltando uocem gradatim : et chorus post quamlibet uicem in eadem uoce repetit illud idem. Postea uersus *Confitemini* . . . Cantatur communiter uel sicut cantor disposuerit,' &c. Compare Martène, *De Monachorum Ritibus*, III. xv. 22 (t. iv. col. 412). Somewhat similar directions appear in S and Y, but for the celebrant we have in S 'duo clerici de secunda forma,' and in Y 'duo uicarii.'
- l. 33. Read *Ÿ* with CRSWY.
- p. 36. l. 5. Read *misteriis*.  
 l. 6. Read *proficiant*.  
**Secret.** ACGFJAPRSWYZ (DHM for the day).  
 l. 4. q. dne. AHSZ. q. om. G.  
 l. 5. initiata ADGFJMRZ.
- l. 7. Read *hac*. At p. 45, l. 2, *et* is omitted.  
**Communicantes.** ACDGFHJAMPRSWYZ.  
 l. 8. sacratissimum HV.  
 l. 10. semper] semperque R om. A.  
 l. 11. dei et dni. nostri + i.
- l. 14. Read *quam*.  
**Hanc igitur.** ACDGFHJLAMPERSWYZ.  
 l. 13. seruitutis . . . tuae om. L



- l. 14. quoque *om.* C (*semel*) L.  
 l. 15. ex aqua et spiritu sancto *post* quos L.  
 l. 16. omnium *om.* D (*semel*) *post* peccatorum D (*semel*). peccatorum + ut inuenires eos in c. i. dno. nostro G. dne. *om.* L. ut *om.* GL.  
**Postcommon.** ACTHJAPRSWYZ (DM for day G 'pro caritate').  
 l. 18. spiritum + in w.  
 l. 19. sacramentis paschalibus] uno caelesti pane G.  
 tua] una G.

## IN DIE PASCHAE.

l. 24 sq. CDHRSWY have but one *alleluia* after *tuam*, and two after *sua*.

**Collect.** ACDTHJAMPRSWYZ.

l. 30. eundem *om.* J.

**Epistle.** Inflection mark over v. 7 estis.

- p. 37. l. 6. This  $\bar{V}$  is omitted in HKS. In the printed edd. of v it is marked 'ad uesperas.' It is found as here in CDF<sup>a</sup>AWY (MSS.).  
 l. 13 sq. These two lines are omitted in CDHRSWY. They are found, however, in I<sup>a</sup>, where they are the verses of the offertory,  $\bar{V}$  being inserted before *notus*, *et factus*, and *ibi*; and *alleluia* after *eius pri.* (l. 13), *sion* and *aeternis*. A has the first two verses. See above on p. 3; l. 6.  
 l. 15. This secret is, in this position, apparently peculiar to E among the more modern uses. See Dr. Legg's note in w p. 1472.  
 l. 16. *in* is possibly an error for *et*, which appears in the closely similar secret in G p. 88. The mistake would be natural if the exemplar were in an Irish hand. See above on p. 11, l. 31.  
**Secret.** G(ATHJAMPRSWYZ for Thursday after Easter.)  
 l. 16. suscipe + q. ATJAMPRSWZ. propitius *post* tuorum (*exc.* G). dne. propitius G. famulorum] populum (*exc.* GW). in *om.* (*exc.* V).  
 l. 18. consequamur w.  
**Postcommon** ACDTHJAMPRSWYZ.  
 For collations see notes on p. 36, l. 18 sqq.

## DOMINICA IN ALBIS.

l. 26. This title for Low Sunday appears in CE alone of the printed editions of early missals which I have examined. IP have *Dominica post albas*, A *Dominica i post Pascha*, the remainder *Octaua (Octauae) Paschae*.

The mass itself in S and other books is for the following week. See w p. 1474.

**Collect.** ACTHJAMPRSWYZ.

l. 31. festa paschalia cw.

- p. 38. l. 5. Read *induit* (or *indutus*), *se uirtute*. The word *seruitute* does not occur in the psalm referred to (xcii).  
 This grail is peculiar to E (see w 1475). C also differs from all the books collated by Dr. Legg in its second  $\bar{V}$ ; but agrees with AHSWY and others in its first  $\bar{V}$ . The grail in I<sup>a</sup> also differs from all those given in Dr. Legg's note: *Et cibauit illos*, with *All.* undetermined.  
 l. 9. The gospel in ACHRSWYZ is longer, including vv. 19-23.  
 l. 13 sqq. The second *alleluia* and all following it is omitted in AHSWY (*hiat* C). This addition is however found in I<sup>a</sup> (only the catch-words *Angelus dni.* being given in this place, the full text in the

mass for the previous Monday), in which it stands as the verses of the offertory. The second *alleluia* (l. 13) is there omitted,  $\nabla$  is inserted before *euntes* and *ihesus*, and *alleluia* added at the end. The words *dixit* pri. and *sicut dixit* in l. 15 are omitted. They should have been marked with an obelus (+) in the text. Compare above on p. 3, l. 6.

**Secret.** ATHJAMPERSWYZ (G for Saturday after Easter).

l. 18. dne. q. z.

l. 19. prestetesti] contulisti AS. perpetuae AWZ.

l. 22. Read *manum*. The other books add one (AT<sup>a</sup>(M)) or two (I<sup>a</sup>(P)HRSWY) *alleluias* at the end of the common.

l. 26. Read *reparationis*.

**Postcommon.** ATHJAMPERSWYZ (W for Sabb. iv temp. advent.)

l. 27. facias esse A.

#### VIGILIA ASCENSIONIS.

l. 29. Other books add two (RS) or three (AHWY) *alleluias* at the end of the office. Not so however I<sup>a</sup>.

**Collect.** AHAMSWYZ (GL for the day).

l. 32. q.] nobis z. d.] pater (*exc.* LA).

l. 33. quo + unigenitus filius tuus dns. nr. s + filius tuus H. sollemnitis hodiernę] uenturae sollemnitis s sollemnitis uenturae HYZ sollemnitate hodierna A. auctor + caelum z.

p. 39. l. 3. Read *cuique*.

**Epistle.** Inflection mark over *Title* apostolorum.

l. 5. This grail is peculiar to E (W p. 1476). It forms part of the grail in  $\Sigma$  229 (199). C is wanting at this place.

l. 12. This is the offertory in HASY, where, however, all following *alleluia* (l. 14) is omitted. I<sup>a</sup> approaches closely to E, making *Cumque intuerentur* the verse of the offertory, with the words added at the end *qui et dixerunt Sic ueniet quemadmodum uidistis eum ascendentem in caelum alleluia*. These words may have been omitted in E (by accident or design), having appeared already, l. 13 sq. C is wanting here. Compare above on p. 3, l. 6.

**Secret.** AHJAMSWYZ (G for the day).

l. 17. quam preuenimus *om.* AGJZ.

l. 18. + nunc *ante* ascensione (*exc.* AW) *ante* preuenimus A.

l. 19. sacrosanctis commerciis SW.

l. 20. per] qui tecum AHSY.

**Postcommon.** AHJAMSWYZ (TP Wednesday after Easter 'ad s. andream' GL for day).

l. 26. dne. q. M. dne.] o. d. TP. per . . . sumpsimus *om.* TLP. sacramenta] sacra AGJM sancta HVZ.

l. 27. tendant z + christianae TLP. nostrae *om.* TP.

l. 28. est] sit T. i. c. dns. nr.] *om.* M per GPL. i. c. + filius tuus HPYZ.

#### ASCENSIO DOMINI.

l. 33. The other books (DI<sup>a</sup>HRSWY) have three *alleluias*.

l. 34. The psalm in AHSWY &c. is *Cumque intuerentur*. DA agree with E, as do also I<sup>a</sup>, and some tenth and eleventh century continental MSS. (Frere, *Grad. Sarisbur.* Index), against the vast majority. C is wanting.

p. 40. **Collect.** ADTHJAMPERSWYZ.

l. 5. dnm.] eundem (*exc.* D).



- l. 8. Read *ueniet*.  
 l. 9. Read *euntem*.  
**Epistle.** Inflection marks over *Title* apostolorum; v. 7 potestate.  
 l. 11. Almost all English missals agree in having *Ascendit* for the first *Ÿ* as here. But in giving *Dns. in sina* for the second *Ÿ* E, agreeing with R, has little support from English books: so however A. W has it as the fourth *Ÿ*. The second *Ÿ* in DHSY is *Ascendens*, to which D adds a third, *Non uos relinquam*. I<sup>a</sup> has 'Ad Resp. *Ascendit deus in iubilo*. *Ÿ Psallite deo*. All. *Ÿ Ascendit*'; with the alternative, All. *Ÿ. Dns. in sina*.  
 l. 19 sqq. This addition to the offertory appears to be peculiar to E among the more modern missals, C being mutilated here. It is found as the verses of the offertory in I<sup>a</sup>, *Ÿ* being inserted before *quoniam* (l. 19) and *subiecit* (l. 21).  
**Secret.** ADGTHJAMP<sup>r</sup>SWYZ.  
 l. 24. ut + et HY.  
 l. 25. aeternam perueniamus D. permaneamus† J.  
**Communicantes.** ADGTHJLAMP<sup>r</sup>SWYZ.  
 l. 27. i. c. om. (exc. HSWY). nr. i. c. HSWY. filius tuus. unitum GL.  
 l. 28. nostrae fragilitatis A. fragilitatis . . substantiam] hominem nostrae substantiae GL. dexteram DHY.  
 l. 29. collocavit + sed.  
 l. 32. DI<sup>a</sup>HRSWY add *alleluia* at the end of the common.  
 l. 35. Read *sumenda*, in spite of the reading of L (see below).  
**Postcommon.** ADGTHJLAMP<sup>r</sup>SWY.  
 l. 34. nobis om. A. q. om. LW. sumenda] celebrando L. suscepimus L.

## VIGILIA PENTECOSTES.

- p. 41. l. 2. The words *ad missam* without any further title seem to imply that the exemplar contained the lessons for the Vigil. Compare C; where after the lessons we have the heading *ad missam* as here. But we note in J pp. 117, 221, similarly laconic titles which will not admit of an analogous explanation.  
 l. 7. Read *tuae*.  
 l. 8. Omit *et*.  
**Collect.** ACTHJAMP<sup>r</sup>SWYZ.  
 l. 8. illustratione] illuminatione A.  
**Epistle.** Inflection marks over *Title* apostolorum; v. 2 dixitque; v. 4 in sec.; v. 8 suadens (?).  
 l. 15. *Laudate dnm.* is the tract in the other books, including C. That it is here included in the grail is probably a scribal error. Cf. above on p. 25, l. 21.  
**Gospel.** Inflection mark over v. 21 manifestabo (l. 19).  
**Secret.** A<sup>r</sup>PHJAPRYZ (CDMSW for the day).  
 For collation see below on p. 43, l. 2, where we have *g. dne.* for *dne. q.*  
**Communicantes.** ACDGTHJLAMP<sup>r</sup>SWYZ.  
 l. 27. diem sacratissimum (exc. L). diem pent. sacratissimum L. celebrantes penticostes D. pentecosten GJ (*semel*) LAP om. I<sup>a</sup>. celebrantes] praeuenientes (on the Vigil only) AGHAMPWY.  
 l. 28. sanctus] om. W (*semel*) + adueniens Z. apostolis om. A<sup>r</sup> (*semel*). apostolis . . . apparuit] apostolos plebemque



credentium praesentia suae maiestatis impleuit GLAMW (not so on the day AMW). innumeris] in innumeris A in igneis HM (on day) SY in uariis J.

**Hanc igitur.** ACDGFHJLAMPERSWY.

For collation see above on p. 36, l. 13.

p. 42.

**Postcommon.** AFHJAPRYZ (CDMSW for the day G ad uesperas infra octauas).

l. 7. intima aspersione] ubertate G.

#### DOMINICA PENTECOSTES.

l. 11. The psalm in AR, the V in C, and the first of the two psalms in W is *Omnium est enim*. The psalm in R<sup>a</sup> is Ps. lxvii. HSW (second psalm) V give Ps. lxvii. 2, D Ps. lxvii. 29b (*Confirma*), while E has both these verses. CA (*Exsurgat d.*) are ambiguous, but probably agree with H &c.

**Collect.** ACDGFHJAMPERSWYZ.

l. 14. sancti spiritus.

**Epistle.** Inflection marks over *Titile* apostolorum; v. 1 eodem; v. 9 mesopotamiam.

l. 23. This verse seems peculiar to EA among later books (W p. 1480). DR have *Veni sancte spiritus*, HY *Paracletus spiritus*, W both of these, while CS give *Spiritus sanctus procedens*. R<sup>a</sup>, as printed, has only one versus alleluiaicus, but manuscripts cited by the Benedictine editors have two, identical with those in E.

**Gospel.** Marks are found over some words in this gospel which do not occur elsewhere in the missal, viz: over v. 23 diligit *pri.*, ad eum; v. 24 qui non, audistis; v. 25 hec; v. 26 pater; v. 27 pacem *pri.*; v. 28 ego, diligetis; and 4 over v. 24 meus; v. 27 uobis *pri.*

p. 42. l. 26. It is observed in the footnote that the rubricator has omitted to supply titles on f. 73, and the three following leaves. This may be accounted for as the result of pure accident. This explanation however is scarcely satisfactory in view of the fact that the leaves in question form a complete gathering. If it be rejected it may be suggested either (1) that the writing of this gathering was not completed when the remainder of the manuscript was rubricated, or (2) that it was intended to cancel these leaves and that in consequence of this the rubricator passed over them. In favour of (1) is the fact, the probability of which will presently appear, that the major part of the contents of this gathering was inserted as an after-thought: in favour of (2) certain mistakes in the prefaces which will be mentioned below. On either hypothesis the MS. was left unfinished—a confirmation of the supposition that it was used but little, if at all, at the altar. Indeed the fact that the titles of the prefaces were not added till a date considerably later than that of the writing of the missal, and then (in one case) erroneously, points to the same conclusion significantly enough.

l. 31 sqq. This occurs in R<sup>a</sup> as the verses of the offertory, with the exception of *Ibi beniamini usque excessu*, which is clearly an additional verse. V is inserted in R<sup>a</sup> before *in ecclesiis* (l. 32) and *regna* (l. 33). In CDHARSWY all after l. 30 is rejected. Compare above on p. 3, l. 6.

l. 32. Read *dno. deo*.

l. 33. Read *regna terrae*.

p. 43.

**Secret.** ACDGFHJAMPERSWYZ.

l. 2. dne. q. CDGFJAMPS.

l. 3. illustratione sancti spiritus M.

l. 4. This clause of the Canon is not exactly the same for the Vigil and the day in AMW &c., and even here we must at least substitute *diem* for *noctem*.

l. 9. CDT<sup>m</sup>HRSWY add a second *alleluia*.

**Postcommon.** ACDTHJAMP<sup>r</sup>SWYZ (G ad uesperas infra octauas).

For collation see above on p. 42. l. 6, where (as at p. 87,

l. 14) *sancti spiritus* is read for *spiritus sancti*.

l. 12. The absence of a special mass for Trinity Sunday is worthy of note. The festival was certainly observed in Ireland as early as A.D. 1305. It is mentioned in the letter of the nobles of Ireland to Pope John XXII, preserved in Bower's additions to the *Scotichronicon* of Fordun, as the occasion of a banquet to which in that year Peter Bermingham treacherously invited some of his kinsmen, whom he murdered after the repast (*J. de Fordun Scotichronicon* . . . curā W. Goodall, Edinburgh, 1759, vol. ii. p. 263; King's *Primer of the History of the Holy Catholic Church in Ireland*, vol. iii. Dublin, 1851, p. 1127).

#### DE INVENTIONE S. CRUCIS.

l. 13. The position of this mass as a sort of appendix to the Temporale is peculiar. The simplest account of the matter appears to be the following. The mass was accidentally omitted from its proper place in the Sanctorale. Now in the gatherings assigned to the Sanctorale there were no vacant pages. It happened however that the small gathering of two sheets at the end of the Temporale was not completely filled. Two or three of its blank leaves were therefore utilized for the omitted mass. It will be observed that the *grail*, *offertory* and *common* all differ from those of C; which suggests the possibility that this mass was not taken from the exemplar which supplied the remainder of the Sanctorale. See Introduction, p. xxix sq.

l. 15. Read *uita* et.

l. 21. Read *suffragia*.

**Collect.** ACGHJAMP<sup>r</sup>SWYZ.

l. 21. qui uiuis] per GJAZ.

**Epistle.** Inflection marks over v. 10 sapietis; 11 quid (?); vi. 13 glorientur; 14 est.

l. 26. There is much variety here among the different books. See W p. 1546 sq. (where, however, E is wrongly stated to be in exact agreement with C). EC agree against almost all others in having *Christus factus*. But they differ in the *¶*, C being singular in giving *Nos autem*, while E with AR &c. has *Dulce lignum*. F<sup>m</sup>, as edited, has simply 'All. *Dicite in gentibus*': but a ninth century MS. cited by the Benedictine editors has 'Resp. *Christus factus*. *¶*. Propter quod. All. *Dicite in*. All. *Dns. reg. a ligno*.'

p. 44. l. 2. E here agrees with F<sup>m</sup>R against nearly all other authorities (W p. 1547): C standing almost alone with *Ueniens uir splendidissimus*.

**Secret.** ACGHJAMP<sup>r</sup>SWYZ (F in tempore belli).

l. 6. sacrificium + nostrum HY. quod + tibi RSZ. placatus om. F.

l. 7. omnibus J. nos om. J. eruat RZ. bellorum. nequitiis J. per . . . insidias (l. 9) om. F.

l. 8. aerias potestates A. potestatis (exc. AFRS) om. R. ereas et om. (exc. AS). aduersae CHJMPWYZ.

l. 9. nos om. AF. constituat (exc. W).



l. 11. In the common E agrees with T<sup>a</sup>A, but apparently differs from all other books (W p. 1547). CHSY have *Per lignum serui*, W *redemptor mundi*, R *Per signum crucis*.

l. 14. Read *recreati*.

Postcommon. ACGHJAMP<sup>r</sup>SWYZ.

l. 15. nos *om.* (*exc.* AR) *post* maligno R. ab + omni S.

l. 16. arma GJAMP<sup>s</sup>. filii tui armis iustitiae *om.* CW.  
*ante* triumphare + pro salute mundi (*exc.* ACW) + mundum ACW.

l. 17. per eundem] qui tecum MPS.

#### PRAEFATIONES.

l. 18. On this collection of prefaces several remarks suggest themselves :—

- (1) They are those sanctioned by the Council of Westminster, 1175 (see *Chronica Rogeri de Hoveden*, Rolls edn., ii. p. 76; Wilkins, *Concilia*, i. 478), except that there is no preface *de Apostolis*, and that the Trinity preface is omitted, being given elsewhere (p. 73, l. 16).
- (2) They are not, as in CD, given with the masses to which they belong, but gathered together apart. This is the more remarkable since the special clauses of the Canon *Communicantes*, &c., are always given in full with their masses, and not as in S, &c., with the prefaces.
- (3) They are in an unusual position, not in immediate connexion with the Canon.
- (4) The order in which they are arranged is incorrect, and would have been confusing if the book had been in actual use: those for Pentecost and Ascension being transposed, and the two belonging to the Sanctorale and Votive Masses being intruded into the middle of those connected with the great festivals of the Tempore. The last four, in fact, appear to be in the reverse of their proper order.
- (5) They were left without titles by the original scribe.
- (6) In the masses to which they belong the cues are not (with one exception, p. 36, l. 7) given. This seems unusual, though it has a parallel in the Lateran Missal edited by de Azevedo.
- (7) In the one case in which the text, though ultimately derived from the same original, differs remarkably from that given in C (p. 45, l. 8), the more ancient English form is departed from in favour of that found in later books. And, in like manner, in the Epiphany preface, E, agreeing with the majority, deserts C, while the latter has the support of AJ.
- (8) In one case (p. 80, l. 22) a preface, identical with that which is similarly placed in D, is found in its proper position in the mass to which it belongs, no corresponding form appearing here.

From these facts certain inferences seem to follow with greater or less probability :—

1. That the book was not in use at the altar. See (4), (5), (6), and compare (3).
2. That the collection of prefaces was added, subsequently to the writing of the main part of the missal, on the blank pages left in the final gathering of the Tempore. This accounts for (3). Compare above on p. 43, l. 13.
3. That in the exemplar from which E was copied the prefaces were



given with their respective masses, but were omitted by the scribe; the single one which remains in situ, having escaped his vigilance. Cf. below on p. 73, l. 16. This would account for (6). It will also explain (4) and the omission mentioned under (1), if we suppose that the prefaces were not simply transcribed from a similar collection, but collected by the scribe himself from a book in which they were distributed through the masses on the older plan.

4. That the prefaces of the exemplar resembled those of D rather than those of C: see (8).
5. That the prefaces which replaced them were probably taken from a different and later source: see (7).

**Christmas Preface.** ACTHJAMPERSWYZ.

l. 22. hunc + in AHRSWYZ. amorem AHRSWYZ.

**Epiphany Preface.** GFHAMPSWYZ (A Sunday after Epiphany  
J Octave and Sunday after Epiphany).

l. 27. quia] qui R.

l. 28. mortalitatis] carnis SW. apparuit . . . immortali-  
tatis om.† G. in om. R. noua ATJAPRYZ. immortalitatis  
+ suae (hiat G).

l. 29. luce ATJAPRYZ.

**Lent Preface.** ACDTHJAMPERSWYZ.

- p. 45. l. 2. It should be noted that the first words of this preface differ from the cue given at p. 36, l. 7, by the omission of 'et.' This confirms conclusion 5 above.

**Easter Preface.** ACDTHJAMPERSWYZ (GJ for Vigil).

l. 2. salutare + et ACHSWY. quidem + dne. PRZ. hac] hoc  
AY.

l. 3. cum] quo A.

l. 6. reparauit + propterea profusis paschalibus gaudiis &c. G.

- l. 8. The rules for the use of this preface vary in the different books. In HRSWY it is assigned to all festivals and votive masses of our Lady except the Purification (and votive masses between Christmas and Purification, SW); in J to the votive masses and the Assumption; in AFAM to the Assumption only. C has it for the votive masses and the Purification, no preface being given in the masses for the Annunciation, Assumption and Nativity. E agrees with C, against the bulk of other authorities, in directing its use on the Purification; but differs from it and most others in having a different preface for the votive masses: see p. 80, l. 22.

purificatione &c.] The word *ueneratione* is used on all occasions alike in ACTJAM, *commemoratione* in R (except in the votive masses, for which it gives *veneratione*) Z. In other books the word is varied according to the day: H, however, giving *ueneratione* for the Annunciation as well as for the votive masses. In the important various readings recorded in the following collation at ll. 9, 10, it will be seen that E follows the later English group SWY against CTJAM. It should here be remarked that the more modern form of the preface is found on the first page of C in an English hand (Warren's Introduction, p. 30), and that the older form has, in the votive mass in that MS. (Warren, p. 61), been corrected so as to bring it into conformity with the later. Thus we have proof that in at least one Irish monastery the later Preface of our Lady was introduced from England at a time perhaps not far distant from that at which E was written.

**Preface of our Lady.** ACTHJAMRSWYZ.

l. 9. b. mariae semper uirginis] sanctae dei genitricis uirginis

mariae cuius assumptionis diem celebramus A sacrarum uirginum CTJAM. b. + et gloriosae SW. semper uirginis mariae SW.

l. 10. exultantibus animis *om.* RZ. laudare (*exc.* RZ) + benedicere (*exc.* H). praedicare + inter (intra C) quas intemerata dei genetrix uirgo maria <sup>1</sup>cuius assumptionis (purificationis C) diem celebramus<sup>1</sup> gloriosa effulsit CTJAM.

l. 12. huic *om.* FRZ. lumen aeternum mundo RZ. lumen + in C. aeternum lumen J (*semel*). effundit H.

l. 13. c. *om.* Z.

l. 16. Read *ut*.

**Preface of the Holy Cross.** ACHJARSWYZ.

l. 16. oriebatur] sortiebatur A.

l. 17. per lignum] in ligno *bis* (*exc.* AZ) in ligno . . . per lignum AZ. uicerat S.

**Whitsunday Preface.** ACTHJLAMPERSWYZ (G for Vigil).

l. 21. ascendit L.

l. 22. sanctum *om.* C. hodierna die *om.* GL.

l. 23. quapropter &c.] unde laetantes inter altaria tua dne. uirtutum hostias tibi laudis offerimus per c. dnm. quem laudant GL.

**Ascension Preface.** ADTHAMPERSWYZ (J for Vigil).

l. 30. cernentibus + eum D. eleuatus est D.

l. 31. suae *om.* H.

## SANCTORALE.

### IN DIE S. ANDREAE.

p. 46. l. 2. The title of this mass as it is written in the manuscript—*In die ad misam*—implies that in the exemplar it was preceded by a mass for the Vigil. We have thus an indication that E was copied from a fuller missal, from which only a selection of masses was made. Compare above on p. 33, l. 10; p. 41, l. 2, and below on p. 68, l. 14. This may perhaps help to explain the omission of the Invention of the Cross from the Sanctorale. See above on p. 43, l. 13.

l. 3. The full text of this office does not appear in the missal. And it seems not to occur in other books outside the Sanctorale and Common of Saints. St. Andrew's Day being the first festival in the former according to the arrangement of our Missal, it is not likely that it was intended that the remaining words should be supplied from another mass in it. The inference is plain that either E when perfect, or its exemplar, had a Common of Saints. And this conclusion is confirmed by the fact that *Mihi autem* is the office of One Apostle in both C and D.

**Collect.** AGTHJLAMPERSWY.

l. 5. supplices dne. M. supplices AM.

l. 6. b.] sanctus GL. apostolicus L.

l. 7. apud te sit pro nobis (*exc.* GLP) apud te pro nobis sit p sit pro nobis (*om.* apud te) G. pro nobis apud te *om.* L. intercessor] suffragator GL.

l. 12. The full text of the grail would doubtless have been found in the Common, though it does not occur therein in C or D. Cf. above on l. 3.

<sup>1</sup> These words are omitted in the votive masses in J, and apparently also in C.



- l. 13. I<sup>a</sup> has here *Nimis honorati*.  
 l. 18. I have not found this offertory here except in E and the MS. Missal of Kilcormic (T.C.D., MS. B. 3. 1). I<sup>a</sup> ARSWY have *Mihi autem, H In omnem terram*. C has no mass for this day. It appears in the Common of One Apostle in CD.

**Secret.** AGTHJAMPERSWY (D for One Confessor).

l. 20. andreae + apostoli tui AJR.

l. 21. precatio] praedicatio P. sancta om. G. ut + in R. exhibetur + eius RS.

- l. 24. The common is rare (see W p. 1613). HRSWY have *Uenite post me* (no mass in C). I<sup>a</sup> A agree with E.

- l. 28. Read *nobis*.

**Postcommon.** ATHJLAMPERSWY.

l. 27. + apostoli tui post b. L post andreae J.

l. 28. sanctis tuis HWY. gloriam + ita.

#### CONVERSIO S. PAULI.

- p. 47. **Office.** CHSW.

l. 4. celebrantes + in HS. quo] quam C in quo HS qua W. presentem] per omnem C.

- l. 6. The psalm is identical with that in C, and is rarely found elsewhere. HSW have *De illustratione*, RY *Dne. probasti*, A *De reliquo*. See W p. 1531. I<sup>a</sup> makes no provision for this day.

- l. 10. Read *hodierna*.

**Collect.** ACHJAMPERSWYZ.

l. 9. apostoli] om. C + tui HAMPSWY.

l. 10. qui eius] cuius W. hodierna die] hodie (exc. AR) om. R.

l. 11. conversionem] conversationem A. colimus] celebramus P.

- l. 17. In this grail C and E are in exact agreement and apparently differ more or less from all other books, among which there is here great variety: see W p. 1531. I<sup>a</sup> does not provide for this mass. It was no doubt intended that the complete text should be sought in the Common. It occurs in D for One Confessor: and so also, apparently, in the exemplar of C.

- l. 22. Read *uas*.

- l. 26. For *ad eum* ACRS have *ad deum*: HY *ad dnm*. Probably the former of these is the reading intended here, the preposition being closely joined with its substantive and a single written for a double letter.

- l. 32. CE are in agreement in the offertory, with a few English missals: but almost all others (HARSWY &c.) have *Michi autem: A In omnem terram*. See W p. 1532. As to I<sup>a</sup>, see on l. 6. This offertory does not appear in full in the missal. But it is found in the Common of D for One Martyr and for the Vigil of One Confessor. Probably in E or its exemplar it was intended that the text should be sought for in the Common, now lost. It does not occur in the Common of C.

**Secret.** ACHJAMPERSWYZ (L for SS. Peter and Paul).

l. 34. apostoli tui pauli] b. pauli apostoli tui s apostolorum tuorum L. dne. precibus A. + q. post precibus HSWY post dne. L (semel).

l. 35. tuo tibi grata A. tuo grata AHJLMPRYZ. sunt tuo W. fiant gratiora L. eius om. (exc. A).

l. 36. supplicantis patrocinio W. supplicatum L.

- l. 38. This common is given in full at p. 61, l. 19, and p. 69, l. 6, and occurs nowhere else. But both these instances of its use must, both



in E and its exemplar, have followed the present. The words *ut supra* prove that it occurred in E or its exemplar either in a previous mass of the Sanctorale or in the Common of Saints. Now it is not found in HRSW or Y for any day between Nov. 30 and Jan. 25, and it does occur in DHRV in the Common of One Apostle (not so in CSW). We have here therefore an almost certain reference to the Common, and with it a proof that the Common preceded the Sanctorale.

p. 48.

Postcommon. CSW.

l. 4. semper facias s.

l. 5. gratulari] famulari w.

## IN DIE SANCTAE BRIGIDAE.

l. 6. This mass is identical (even in the scribe's blunder l. 17) with that for the same day in C, and the three collects are founded on English models. The following collects for St. Brigid's Day from the Breviary of Kilmoon (Trinity College, Dublin, MS. B. 1. 5) f. 117r appear to be without exact English parallel. (1) *O. s. d. qui elegis infirma mundi ut forcia queque confundas? da nobis in festiuitate sancte brigide mentis et corporis ut ad te toto corde curramus et corpore tibi semper seruiamus. per.* The text is here evidently corrupt, a word having fallen out before *mentis*. This collect is found in a somewhat shorter form in the Gregorian Sacramentaries and the Roman missal for SS. Agnes and Euphemia, in the Common of One Virgin in D, and for S. Agnes in S, and one somewhat similar in the Leonine and Gelasian Sacramentaries for S. Cecilia. (2) *D. qui uirginitatis gloriam nascendo demonstrare uoluisti concede q. ut qui de brigide uirguinis tuet gloriosa celebramus sollempnia semper sciamus suffragia per.* Several others are printed by Colgan (*Trias Thaumaturga*, p. 599 sqq.).

Collect. CHJW.

l. 8. terrarumque H. et] atque H.

l. 9. deprecanti H. tua (tuo J) succurre HJW.

l. 10. in om. J. honorem w. huius diei H.

l. 11. misericordia] gloria J.

l. 17. Read *eius*, though *cuius* is supported by C.

Secret. CHW.

l. 16. indefensam H.

Postcommon. C (DJMY Common of One Virgin Martyr SW for St. Prisca AJ for St. Genouefa GP for St. Agnes).

l. 20. dne. q. s + et ADJMPSW.

l. 21. ueneranda] gloriosa P.

## IN PURIFICATIONE S. MARIAE. BENEDICTIO CANDELARUM.

l. 23. The service for the blessing of the candles in our missal very closely resembles one which was widely used in England—at least in the Province of Canterbury—in the twelfth century. It is here printed from four manuscript Pontificals, which, with one other belonging to the diocese of Winchester (Cambridge University Library Ee. 2. 3), form a group apart.<sup>1</sup> They are the following: a. Magdalen College, Oxford, MS. 226 (belonged to Hereford in fourteenth century); β. Cambridge University Library, MS. Ll. 2. 10 (Diocese of Ely); γ. Trinity College, Cambridge, MS. B. 11. 10. (Diocese of Ely); δ. Trinity College, Dublin, MS. B. 3. 6. (apparently

<sup>1</sup> Henderson's *York Pontifical* (Surtees Society, vol. 61), p. xxxi.

Diocese of Canterbury). The variants are given in the footnotes. I am indebted for the readings of the Cambridge manuscripts to Mr. Jenkinson and Dr. Sinker, and for those of the Magdalen College, Oxford, manuscript to Mr. Wilson.

BENEDICTIO CANDELARUM IN PURIFICATIONE SANCTAE MARIAE.

Benedic domine iesu christe hanc creaturam cere . . .  
*alia oratio.*<sup>1</sup> Domine sancte pater omnipotens eterne deus qui omnia ex nichilo . . .  
*item benedictio.* Omnipotens sempiterne deus qui hodierna die . . .  
*Tunc aspergantur*<sup>2</sup> *aqua benedicta et thure adoleantur et illuminentur et interim canatur a clero antiphona.*  
 Lumen ad . . . israel.  
*Alia*<sup>3</sup> *ant.* Nunc dimittis . . . salutare tuum.  
*Alia*<sup>4</sup> *ant.* Puer iesus proficiebat . . . hominibus.<sup>4</sup>  
*Post hoc accipiant omnes singulos cereos de manu pontificis uel editui. et dicatur*<sup>5</sup> *oratio haec.*<sup>5</sup>  
 Omnipotens sempiterne deus qui unigenitum tuum ante tempora . . .  
*Hac oratione. expleta circumeant*<sup>6</sup> *ecclesiam cantando antiphonas ad diem pertinentes.*<sup>8</sup> *cum autem in*<sup>9</sup> *chorum redierint. dicta antiphona dicatur uersus.* Benedicta tu in mulieribus.  
 Kirieleison .iii.<sup>10</sup> <sup>11</sup>Pater noster.<sup>11</sup> Post partum uirgo.  
*Oratio.* Erudi<sup>12</sup> quesumus domine plebem . . .

The Winchester Pontifical referred to above has a service closely resembling this, but with rubrics which, though equivalent in meaning, are differently expressed. It adds a preface before the sprinkling and censuring of the candles, *Uere dignum . . . fons et origo*, and a collect immediately after the distribution, while the antiphon *Puer iesus* is omitted. This service therefore was used very generally throughout the Province of Canterbury.

Now when we compare the service in the Canterbury, Hereford and Ely books with that of our missal we discover a marked resemblance between them. The rubrics, so far as they are common, are almost verbally identical; the same may be said of the prayers, as the collations given below prove; and there are in fact only the following instances of divergence:—

(1) The first rubric in E is absent from the English books, as are also the words *ante altare*, p. 50, l. 18.

(2) The two collects *Deus cuius unigenitus*, and *Immensam maiestatis* are also absent from the English Pontificals.

(3) For the antiphon *Puer iesus* (omitted at Winchester) there is substituted in E *Aue gratia plena*.

It is clear that the office in E is founded on that in use in England in the twelfth century. For the bearing of this fact on the history of our missal see the Introduction, p. xxii.

l. 24. This rubric is not found in the Pontificals of Canterbury, Ely and Hereford, and in directing that the candles shall be blessed at the altar of our Lady it contradicts the Winchester book, which

<sup>1</sup> om. γδ.

<sup>2</sup> aspergatur a, n being added after second a above the line in black ink.

<sup>3</sup> om. β.

<sup>4</sup> + euouæ γ.

<sup>5-8</sup> oratio a: hæc oratio βγ.

<sup>6</sup> This collect and the preceding rubric are scored through with a dry point in α.

<sup>7</sup> + in† β.

<sup>8</sup> + ad processionem β.

<sup>9</sup> om. βγ.

<sup>10</sup> om. βγ.

<sup>11-12</sup> oratio dominica et ne nos inducas αβγ.

<sup>12</sup> Exaudi β (ε erudi ut uid.),



enjoins, 'fiat processio ad altare crucifixi in quo candelae sunt benedicende.' Indeed it bears clear marks of being a later addition in its inconsistency with another rubric of our service, p. 51, l. 12, where the words 'cum in chorum redierint' plainly imply that the blessing had taken place at the High Altar. An almost verbally identical rubric is found in this place in C and in a Pontifical of Besançon cited by Martène, *De Antiquis Ecclesiae Ritibus*, IV. xv. 5. (*Ordo* ii.) tom. iii. col. 129, and assigned by him to the first half of the twelfth century. The service to which it is prefixed in the latter has no very close resemblance to that of our missal.

fratres] This word appears at first sight to imply that the service was intended for monastic use: and if so it is the only direct indication in the manuscript that E is a monastic missal. But the inference is uncertain, for the word is also found in the Besançon Pontifical just mentioned. In this book the rubric seems to have had primary reference to collegiate churches—such as those of St. Stephen and St. John, which in the twelfth century were rival claimants for the possession of the Chair of the Archbishop of Besançon<sup>1</sup>—presided over by Dean and Canons. In this case the words *frater* might be used of any member of the corporation, clerical or lay: see Du Cange s.v.

a capitulo] That is, from the service at which the martyrologium was read in the Chapter House, and which usually followed Prime. See Procter and Dewick's *The Martiloge in Englysshe* (H.B.S. vol. iii.) pp. v. xxxii–xxxv.; Maskell's *Monumenta Ritualia*, 2nd ed., 1882, vol. i. pp. clxx–clxxiv.; Todd's *Obits and Martyrology of Christ Church* (Irish Archaeological Society) pp. lxxxviii–xcii. The implied use of this service, and indeed the mere mention of the 'capitulum,' seems to indicate a monastic or Cathedral church. If in the Church for the use of which our missal was intended the service in capitulo followed Prime, the Blessing of the Candles must have taken place at a somewhat unusual time. Most commonly (HRW) it was after Tierce, at Salisbury in earlier centuries after Tierce (*Consuetudinary*, ed. Frere, 1898, p. 131 sq.), at a later date after Sext (S) at Evesham, 'post vij<sup>am</sup> uel iii<sup>am</sup>.' But one of Martène's ordines (*De Ant. Eccl. Rit.* IV. xv. *Ordo* vi. t. iii. col. 134), directs that the candles are to be blessed after Prime. On the other hand the service in capitulo was occasionally held after Tierce (Procter and Dewick, p. xxxii.; Martène, *De Mon. Rit.* I. v. 2. (col. 52)).

ter] This is no doubt correct, as it is found in the Pontifical of Besançon: C has *tunc*.

l. 26. ueniendum] Before this word C and the Besançon MS. insert *et sic*.

ante altare sancte marię] The practice here enjoined, of blessing the candles at the altar of St. Mary rather than at the high altar, seems to show that this service assumed the form which it has in our missal at a date considerably earlier than that of the manuscript in which it is preserved. It was in vogue about A.D. 1100—the date according to Martène of the Pontifical mentioned in the preceding notes—at Besançon: and apparently also at Tours, for the Besançon Pontifical was 'ad usum ecclesiae Turonensis accommodatum' (Martène, *De Ant. Eccl. Rit.* t. i. Syllabus). It has place also in a service book of the Church of Châlons sur Saône, to which Martène assigns no date (*ib.* IV. xv. *Ordo* vii. t. iii. col. 135). Martène mentions

<sup>1</sup> *Gallia Christiana*, vol. xv., 1860, Instrumenta, cols. 19, 21.



it as an ancient custom of the Benedictines, *De Ant. Monachorum Rit.* (III. vii. 16, col. 300): 'In antiquioribus Ordinibus nostri monasteriis in alio oratorio extra propriam ecclesiam, aut saltem in aliquo sacello, quo processionaliter pergebatur, cerei consecrabantur. . . . Einsidenses, alique Germanorum monachi, Cluniacenses, Corbeienses, Divionenses, uti et Tullenses S. Apri, in oratorio B. Mariae.' In England we have possibly an example of the same practice at the beginning of the eleventh century in J (see below, note on p. 50, l. 19), which is a Benedictine book: it certainly survived in the Benedictine monastery at Evesham as late as the beginning of the fourteenth century (H. A. Wilson, *Officium Ecclesiasticum Abbatum secundum usum Eveshamensis Monasterii*. Henry Bradshaw Society, vol. vi., p. xv., col. 57, p. 190 sq.). Mr. Wilson conjectures that it may have been introduced there towards the end of the twelfth century from Cluni.

l. 27. diacono] c and the Besançon Pontifical read *decano*: and this must give the correct sense. But we cannot be certain that *diacono* is a scribe's error; for in the Terrier of Down and Connor (A.D. 1615) we find the entry, 'Ecclesia Parochialis of Ballee. The Prior of Down had it always, and he was *Deacon*, as the Bishop was Abbot.'<sup>1</sup> Compare also the variation between the Customary and Consuetudinary of Sarum, Frere's edition (1898), p. 7.

l. 30. In the collations of this and the following collects it has not been thought necessary to note the varying positions of the crosses in the different books.

l. 32. Read *repellendas*.

l. 37. Read *inquietare*.

**First Collect.** CSZ aβγδ.

l. 30. cerei s. supplicationibus nostris Z.

l. 31. crucis + tuę δ.

l. 32. ut] et Z.

l. 33. generi] usui CS. sanctae om. Z.

l. 34. in om. CS.

l. 35. apposita S.

l. 37. inquietare + uel illudere Z.

l. 38. seruientibus dno. Z + proinde supplices te &c. Z. qui cum &c.] benedico te cera in nomine &c. Z.

p. 49. l. 6. Read *sanitatem*.

l. 9. Read *deuote*.

**Second Collect.** CRSZ aβγδ.

l. 2. dne. . . . deus] (⊕) . . . exorantes clementer exaudire dignare Z.

l. 3. per opera] operâ Z.

l. 4. cereorum S om. Z. uenire RSZ.

l. 7. animarum + praeeparatas S.

l. 8. sanctissimi] sancti S. tui sanctissimi nominis RZ. sancte] b. R.

l. 9. semper uirginis] genetricis filii tui Z. festa hodie deuote celebramus Z. et] ac Z.

l. 10. tuorum om. Z.

l. 11. et] ut SZ. honorifice *sup.* ras. δ.

l. 12. portare desiderat RS portant Z. laudando exultare] cantando laudare (-dant Z) RZ.

l. 13. uocem Z. et propitius] propitiusque Z.

<sup>1</sup> Quoted by Reeves, *Antiquities of Down, Connor and Dromore*, p. 42.

- l. 14. sis *om.*† β. ad te clamantibus z.  
l. 15. tecum + et cum spiritu sancto s. regnat in unitate]  
glorietur d. per omnia &c. s.

**Third Collect.** RSZ αβγδ (w after the sprinkling).

- l. 18. tuum + in R.  
l. 19. presentasti] praesentari uoluisti sw. tuam supplices  
deprecamur clementiam] te suppliciter deprecamur z. ut +  
omnes z. has candelas quas] hos cereos (+ tuos z) quos  
SWZ.  
l. 20. tui famuli] famuli tui sδ fideles tui z. in tui nominis]  
omni z. magnificenciam w.  
l. 21. accensos SWZ.  
l. 22. sanctificare + atque lumine supernae benedictionis  
accendere. - eas] eos SZ nos w.  
l. 23. offerendo *om.* z. tue *om.* w. dulcissimae tuae s. cari-  
tatis] claritatis SZ ueritatis w.  
l. 24. sanctae z.

l. 28. Read *a parentibus*. This seems almost certainly correct, though *apparentibus* is not absolutely impossible, and appears in H, the only other missal in which I have found this prayer. Compare the similar collect (JAR, Hittorp, p. 23): 'Dne. i. c. qui hodierna die in nostrae (nostra J) carnis (*om.* J) substantia inter homines apparens *a parentibus* in templo es praesentatus,' &c.

**Fourth Collect H.**

- l. 30. quoadusque.  
l. 31. meruit c. uidere.  
l. 33. templo caelesti. perfrui uisione.  
p. 50. l. 1. ea gestauerint] ex eis acceperint + tutelam.  
l. 2. medelam *om.* + atque eorum habitacula &c. *ante per.*  
l. 6. Read *substantia*.  
l. 7. Read *beati*.  
l. 11. Read *illuminati*.  
l. 12. Read *sanctam*.

**Fifth Collect.** (w after sprinkling).

- l. 4. immense.  
l. 7. representari.  
l. 10. sinceritate] securitate.  
l. 11. illuminati] exubera.  
l. 12. exhibere ualeamus placentem.  
l. 13. Read *ture*.  
l. 13-p. 51, l. 11. This part of the office may be compared with that of the Ordo Romanus of Hittorp (p. 23), which throughout bears no little resemblance to ours. 'Tunc adspersantur aqua benedicta, et thure adoleantur et illuminentur et interim canatur a clero antiphona Hodie beata virgo Maria puerum Iesum. Post haec accipiunt omnes singulos cereos de manu pontificis vel editui et dicit sacerdos hanc orationem. O. s. d. qui unigenitum . . . Oratione hac expleta . . . clerus circuit ecclesiam et inchoat schola primam Antiphonam Ave gratia . . . Alia. Adorna thalamum . . . Alia. Responsum accepit.'  
l. 16. *Alia ant.*] We might perhaps rather have expected *Ps.*, as in the majority of books in which *Nunc dimittis* occurs in this office. But the four Pontificals the text of which is given above are unanimous with regard to the title *antiphona*: and with them agrees the Book of Evesham (col. 60).  
l. 18. *Ante altare*] This rubrical direction seems peculiar to E.



It appears to relate to the following anthem, which in most other books, as in Hittorp, is the first of the *processional* antiphons. The words *ante altare* are probably a warning, which would be needed by persons accustomed to the use of the office from which ours is revised, that *Aue gratia* was to be sung, not during the procession, but at the altar where the candles had been blessed, before the procession began.

l. 19. *Aue gratia*, as just observed, is the first processional anthem in most books. Some give a more precise direction. Thus in A (the eleventh century portion) it is to be sung 'ad stationem sancte marie': in the Sydney Sussex MS. of Y 'in egressu de choro usque ad altare beatae mariae,' the antiphon *Adorna thalamum* following 'in statione ante altare beatae mariae.' This gives the reason for the substitution of *Aue gratia* for *Puer iesus* in E. The benediction took place, not as in the English Pontificals at the High Altar, but at the Lady Altar. If therefore this anthem was to be used in the customary way it must be said before, not after, the procession set out: *ante altare*, not *ad processionem*. It may be remarked that a similar transposition of *Aue gratia* takes place in J. It is not impossible that this missal also supposes the benediction to take place at the altar of Saint Mary.

l. 21. Read *ulnas*.

l. 23. Read *accipiant*.

l. 24. editui] So in Hittorp's Ordo quoted above. In J (p. 159) the candles are distributed by the edituus. And similarly in the Bodleian MS. Rawl. c. 425 (w col. 624), 'distribuantur cerei per secretarium'; and in the Book of Evesham (col. 60), 'Secretarii uero distribuant singulis fratribus singulos cereos.' This was in fact the usual rule among the Benedictines: see Martène, *De Ant. Mon. Rit.* III. vii. 21 (col. 303).

Sixth Collect. αβγδ (S after the sprinkling).

l. 28. repellendas S.

l. 32. dnm.] eundem.

l. 33. The superfluous *in* is found also in β.

l. 34. antiphonas] The abbreviation is unusual: *anthās*.

The words *ad processionem* are absent from the English Pontificals (except β), from which circumstance we may infer that they are not to be connected with *pertinentes*. Though written by our scribe continuously with what precedes they were probably in his exemplar the heading of the antiphons which follow. Their absence from the Pontificals, in which the text of these antiphons is not given, is thus easily accounted for.

p. 51. ll. 1-11. No doubt the 'antiphonae ad diem pertinentes' of the Pontificals were the two here given, preceded by *Aue gratia*.

l. 4. non uero] Read *nouo*: written doubtless in the exemplar *nouū*, which the scribe mistook for *nō ū*.

l. 9. Read *templum*.

l. 15. 'Collecta ad s. adrianum' in ΓAP; 'ad collectam' in M.

Seventh Collect. ΓΑΜΡΥΖ αβγδ (R before the procession).

l. 16. erudi] exaudi CRYZ β sec. m. q. + o. P.

l. 17. intercedente . . . maria om. (exc. αβγδ).

l. 18. semperque βγδ. lucem R.

#### PURIFICATIO S. MARIAE AD MISSAM.

l. 20. non] See on p. 9, l. 15.

l. 26. Read *maiestatem*.



Collect. ACTHJAMPRSWYZ.

l. 26. suppliciter J.

l. 27. tuus filius P. filius *om.* CW. nostrae carnis cum P.

l. 28. nostra J. in templo est.

l. 29. faciat Z. tibi purificatis HY. dnm.] eundem.

p. 52. l. 2 sq. These two lines, which probably in the exemplar were a distinct *¶*, are omitted in C<sup>1</sup>HARSWY, and are apparently peculiar to E (see W p. 1534).

l. 4 sq. This *¶* is found in C and a few English missals. I<sup>1</sup>HSWY have *Adorabo ad templum*, Δ *Aue maria*, R *Senex puerum*, followed by *¶ Post partum* (see l. 9).

l. 7. This is the tract in CHV and other English missals: but RSW have *Nunc dimittis*, and I<sup>1</sup> *Diffusa est gratia*.

l. 21. Read *claritatis*.

Secret. CSW.

l. 19. dne.] o d. s. hodierna + die s.

l. 20. consecrantur + sic.

l. 27. Read *auctorem*.

Postcommon. C (s de S. Maria Christmas to Candlemas).

l. 26. da + q. s. nobis *om.* s. eius + nos s.

praesenti festiuitate] continua intercessione s.

l. 28. per] dnm. nostrum &c. (*om.* per) s.

#### CATHEDRA S. PETRI.

l. 29. marta] The Irish name for the month of March.

This mass is identical with that assigned in G to 29th June, under the title 'In natali S. Petri proprie.'

l. 30 sq. This office and psalm do not appear in full in the missal. They are found, however, in the Mass for One Confessor in CD, as in other books; another indication that E originally possessed a Common of Saints.

Collect. AGHJAMPRSWYZ (I for St. Peter 'ad uesperos').

l. 33. b. *om.* I. apostolo tuo (*om.* IJ) petro GFJMP.

l. 34. animas *om.* IP.

l. 35. concede . . . auxilio] suscipe propitius preces nostras et intercessione eius q. dne. auxilium ut Σ. concede + propitius SW.

l. 36. qui uiuis] per AGFJAZ.

p. 53. l. 6. Almost all other books agree as to the grail with E, against I<sup>1</sup>.

l. 10. The title *Tractus* is here supplied on the authority of AHRSWY. But it may be remarked that I<sup>1</sup> has for the grail *Jurauit. Tu es &c.* (ll. 11-16), and gives no tract.

l. 14. Read *ligaueris*.

l. 18. require] This gospel is given in full p. 60, l. 4, and it is conceivable that the reference which the scribe has unfortunately omitted was to that place. But the passage occurs in S in the Mass of One Apostle: it seems therefore more probable that the text was to be taken from the Common of Saints, which, as we have already seen, preceded the Sanctorale, though it does not occur in the Common of either C or D.

l. 20. The offertory in AASW is *Constitues eos*, in I<sup>1</sup>Y *Veritas mea*. HR agree with E. C is without the mass.

Secret. AGHJAMPRSWYZ (I for St. Paul I for SS. Peter and Paul?).

l. 24. q. dne. preces (*exc.* AW) dne. q. preces W. q. dne. (*ante beati*) Δ. munera] hostias (*exc.* SW).

- l. 25. petri apostoli tui (*om.* GAMP) (*exc.* FLW). b. apostoli tui petri] apostolica FL. illius] illorum FL.  
 l. 26. prosit] proficiat J.  
**Postcommon.** AGHJAMP RS WYZ.  
 l. 30. nos *om.* HY. + q. *post* nos AW *post* dne. HSV.  
 oblatum munus Z. oblatum] sumptum S. in *om.* HY.  
 l. 31. mirabilem te P.  
 l. 32. tuae sumamus (susenciamus† w) (*exc.* P). indulgentiae tuae P.

## ANNUNCIATIO S. MARIAE.

- l. 34. I<sup>re</sup> have as office and psalm *Uultum, Eructavit*; almost all other books agreeing with E in the office, and most of them in the psalm.  
 l. 35. *et iustitia . . . eum* would seem to be the psalm, as in most books; though in both w and E it is written as if it were part of the office.  
 p. 54. **Collect.** ACHJRS WYZ (D de S. Maria IAMP collect before mass).  
 l. 2. de *om.* IJA in MP. mariae *om.* IA.  
 l. 3. annuntiante M. uoluiti] uouisti† R.  
 l. 4. dei genetricem RSW.  
 l. 9. Read *gradale*.  
 l. 10 sqq. Apparently (as in CHSWY, &c.), ll. 14-21 are the tract, though written here as if they formed part of the grail. If so the grail is ll. 10-13; which do duty as the grail also in C, and apparently not elsewhere (see w p. 1540). I<sup>re</sup>AR have *Diffusa est*.  
 l. 12. Read *occursus*.  
 l. 14 sqq. This is the tract also in CH. In SW ll. 16-18 are omitted, and in V l. 16. I<sup>re</sup> has no tract.  
 l. 25. Read *offerenda*.  
**Secret.** ACTHJARS WYZ (MP as postc. D missa in commemoratione incarnationis &c.).  
 l. 29. q. *om.* IAMP. dne q. J.  
 l. 30. uerum *om.* D. hominem + firmiter S.  
 l. 31. eius] eiusdem DRS. resurrectionis] incarnationis S incarnationis . . . et aduentus spiritus sancti D.  
 l. 32. mereamur peruenire (*exc.* C). laetitiam *om.*† C. per] qui tecum HY.  
 p. 55. **Postcommon.** ACTHJARS WYZ (D de S. Maria MP among 'aliae orationes' at the end of the mass).  
 l. 2. q. *om.* ATJAPR.  
 l. 3. tui *om.* W.  
 l. 4. crucem + perque mariam uirginem dei genetricem D.  
 l. 5. per dnm.] per eundem (*exc.* M) qui tecum &c. M.

## IN DIE S. PATRICII.

- l. 6. The mass for St. Patrick's Day should have preceded the last. Possibly its misplacement may be accounted for by its being taken from a different source from the remainder of the missal. It is found, with one or two slight variations in the collect, in C. And the Missal of Kilcormic (Trinity College, Dublin, MS. B. 3. 1), which was written in 1458 for the Carmelite Priory of Kilcormic (now Frankford, in King's County), by Dermot O'Flanagan, a brother of the Priory of Loughrea, County Galway, gives a recension of it which may be printed here.



## SANCTI PATRICII ARCHIEPISCOPI.

*Officium.* Gaudeamus omnes.

*Oratio.*

Omnipotens sempiterne deus qui beatum patricium ybernensium elegisti apostolum tuum presta quesumus : ut cuius doctrina fidem sumpsimus eius intercessione in bonis actibus roboremur per.

*Epistola.* Ecce sacerdos.

*Gradale.* Domine preuenisti. *℟.* Uitam petiit. Alleluia *℣.* Iustus germinabit.<sup>1</sup> *vel Tractus.* Beatus uir qui.

*Sequencia.* Dei per patricium. . . .

*Euangelium.* Uigilate quia nescitis.

*Off.* Ueritas mea.

*Secreta.*

Hostias tibi domine in honore quesumus sancti patricii offerimus deuote accipias : ut nos a penali gehenna iudicii liberemur per.

*Communio.* Fidelis seruus.

*Post communionem.*

Omnipotentem deum uniuersitatis auctorem deprecamur ut sumptum sacrificium per beatum patricium fiat nobis remedium sempiternum per.

l. 10. scotorum] This was the name applied to the Irish, and to them alone, for many centuries. The cognate term 'Scotia' was first used of that portion of the modern Scotland which is bounded on the south by the rivers Forth and Clyde, early in the eleventh century, the word 'Scoti' having been applied to its inhabitants somewhat earlier (Skene, *Celtic Scotland*, i. 398). But long after that date the island now known as Ireland continued to be called indifferently 'Hibernia' and 'Scotia.' See the letter from Stephen White to Colgan, published in the *Proceedings of the Royal Irish Academy*, vol. viii. p. 34 ; Ussher, *Works*, vol. vi. p. 283 sq. An early use of Scotia applied to North Britain will be found above, p. xxii note 1 ; and on the other hand an interesting example of the late period to which the name Scotland continued to be used for Ireland may be seen in the *Martiloge* of Richard Whytford, printed in 1526, where under Feb. 1 and Mar. 17 we have 'in Scotlonde the feest of saynt Brigide,' 'in scotlonde the feest of saynt Patrike bysshop and confessor that fyrst preched there Christes fayth' (Procter and Dewick's edition, H.B.S. vol. iii. pp. 19, 42).

l. 11. ut hibernenses . . . efficeret] It is difficult to believe that we have this collect in its original form. It seems unlikely that the people to whom St. Patrick preached should be described in two successive clauses by the different names of 'Scoti' and 'Hibernenses gentes.' Moreover the words between *elegisti* and *tribue* are a mere amplification of *scotorum apostolum*. We may suspect that they are a later explanatory addition, made after the word 'Scoti' had come to be used for the inhabitants of North Britain as well as for those of Ireland : that is about the eleventh or twelfth century. Compare the words of a scribe employed by Marianus Scotus, penned (for the benefit of foreign readers) on June 28, 1072 : 'Et scripsi hunc librum pro caritate tibi et Scotis omnibus *id est Hibernensibus*, quia sum ipse Hibernensis' (MacCarthy, *The Codex Palatino-Vaticanus*

<sup>1</sup> MS. g'.



No. 830. R. I. A. Todd Lecture Series, 1892, p. 15).<sup>1</sup> Our suspicion is confirmed when we turn to the Breviary of Kilmoon (Trinity College, Dublin, MS. B. 1. 5), which, at f. 122 r a, has the following collect for St. Patrick's Day :

*Deus qui beatum patricium hybernie apostolum tua providencia elegisti tribue nobis quesumus. eius intercessionibus ut ad ea quae recta sunt quam tocius festinemus per.*

This omits, it will be seen, the suspected clause, and proclaims its comparatively late date only by the substitution of *hybernie* for *scotorum*. It is the link which connects the collect of our book in its original form with the more divergent recension in the Kilcormick missal printed above. Yet another example of the collect with the word *scotorum* and the explanatory insertion is given by Colgan (*Trias Thaumaturga*, p. 193) from an ancient Breviary of Armagh. It varies from our text as follows :

- l. 9. sanctum] beatum.
- l. 11. ad lumen . . . reduceret et om.
- l. 12. lauacra. dei excelsi efficeret.
- l. 13. piis om. ut post quesumus.

It may be added that the inserted clause recalls, though perhaps not very vividly, various phrases in Jocelin's *Life of St. Patrick*, and may with some likelihood be referred to him as its author. The contrast between the darkness of heathen error and the light of Christianity is very frequent. See e.g. §§ 51, 55, 62, 153; and note especially § 40 'Populus ergo gentium illarum qui sedebat in tenebris jam videns lumen magnum acclamando gratiarum actiones summae luci . . . Patriciumque praeconem perennis lucis magnificabat': § 41 'ad discernendam lucem verae fidei a tenebris idololatriae': § 48 'Ipse vero S. Patricium sicut angelum pacis et lucis . . . suscepit . . . credidit et per lauacrum regenerationis . . . christo incorporari meruit': § 63 'Ne, tali lucerna extincta, populus Hiberniae iterum in tenebris ambularet.' All these expressions are of course reminiscences of Isai. ix. 1, which usually served as the text of Irish homilies on St. Patrick. But similar phrases are found also in the *Vita Kentegerni*, where there is perhaps less opportunity for using them, and where they cannot have been due to any such obvious suggestion. Thus cap. i (I quote from Forbes' edition, *Historians of Scotland*, vol. v. p. 162) 'Quomodo candor lucis eterne, sol iustitiae, . . . radiis sue cognitionis et dilectionis mundum illuminaverit . . . suos inducens in omnem plenitudinem veritatis efficacius', &c. Cap. iv (p. 169) 'Lauacro regenerationis et renouationis illos perfudit.' Cap. 24 (p. 203) 'Sedenti namque in tenebris exterioribus uerus lucifer cordi illius illuxit; et lux exterior ad tempus adempta de tenebris, et umbra mortis, illum educens in lucem ueritatis induxit. Interius igitur illustratus . . . ut . . . fontem salutis ipsum ablueret, cepit deuote deprecari,' and the remainder of the chapter. See also chapters ix (p. 178), xxvii (p. 208), xxxii (p. 218),

<sup>1</sup> St. Bernard's *Vita S. Malachiae* (written A.D. 1149) supplies an instructive illustration of the ambiguity of 'Scotia' and its cognates nearly a century later. Ireland is usually named 'Hibernia' (cf. Ep. 374); once 'ulterior Scotia' (§ 72): 'Scotia' is regularly used for North Britain, and the 'Scoti' are its inhabitants, being once contrasted with the 'Hiberni' (§ 8). But once, in the mouth of an Irishman, 'Scoti' is used in its older meaning (§ 61), while the meaning which Bernard attached to the phrase 'opus Scotticum' (§ 14), probably copied from the notes of his Irish correspondent Congan, is uncertain.

xxxiv (p. 219), xxxv (p. 222), xxxix (p. 229). Jocelin uses 'Scoti' for the inhabitants of modern Scotland. Thus, *Vita Kent.* cap. xxvii (p. 209), St. Kentigern preaches to the Picts and Scots, while a few pages later we are told (cap. xxix. p. 213) that Rederech was baptized by the disciples of St. Patrick 'in Hibernia.'

Another collect for St. Patrick's Day is found in two inedited Irish Breviaries, which stand side by side in the library of Trinity College, Dublin (B. 1. 3, 4), and which belonged respectively to the Church of Clondalkin and to that of St. John the Evangelist, Dublin. It runs thus: *Deus qui beatum patricium hybernie apostolum signis multimodis decoratum ad celestem gloriam transtulisti presta quesumus ut eius meritis et precibus adiuti eterne beatitudinis premia consequamur per.* This collect reappears in an office of St. Patrick printed at Paris in 1622 (Colgan, *Trias Thaumaturga*, p. 189), and, with two slight variations in the text, in another printed at Rheims in 1612 (*ib.* p. 196, *recte* 195). Besides these two main groups of collects for St. Patrick's Day we find three others having nothing in common with any of those here printed, or with each other, which Colgan (*ib.* p. 194 sqq.) reprinted from offices published respectively at Venice in 1522 (Roman Breviary), at Brussels in 1622, and at Rome in 1635.

Collect. C.

l. 11. uerum dei lumen.

l. 14. sunt om.

l. 17. Mr. Warren has aptly cited<sup>1</sup> in illustration of the closing words of the secret the Irish notion of the function assigned to St. Patrick in the Day of Judgement. This traditional belief seems to assume two forms. According to one the saint was to be the judge of the Irish. Thus to the words of St. Sechnall's hymn,<sup>2</sup> 'cum apostolis regnabit sanctus super Israel,' the glossator appends the note, 'i regnabit Patricius super Scotos in die iudicii,' quoting Matt. xix. 28, in which the apostles are described as sitting on thrones *judging* the tribes of Israel. So, according to Muirchu Maccu Macthen's notes in the Book of Armagh,<sup>3</sup> it was granted to St. Patrick 'ut Hibernenses omnes in die iudicii a te iudicentur,' language which is echoed by the homilists.<sup>4</sup> The other form of the tradition makes Patrick the defender of the Irish on Doomsday. Thus the Prayer of Ninine:<sup>5</sup>

We pray to Patrick, chief apostle,  
who hath saved us to Doom's day  
From judgement by the malevolence  
of dark demons—

the gloss on which supplies a very close parallel to our secret: 'i.e. who will save us, i.e. who will effect our deliverance.' This probably gives the meaning of Fiacc's 'Around thee in the Day of the judgement men of Ireland will go to Doom':<sup>6</sup> and to this latter form of the belief about St. Patrick, rather than to the former, allusion appears to be made in the text. The *Second Vision of Adamnan*<sup>7</sup> combines both

<sup>1</sup> *Liturgy and Ritual*, p. 271, c p. 150.

<sup>2</sup> *Liber Hymnorum* (ed. Bernard and Atkinson), i. 12.

<sup>3</sup> Stokes, *Tripartite Life*, pp. 296.

<sup>4</sup> *Trip. Life* (ed. Stokes), pp. 30, 258, 260, 477, 486.

<sup>5</sup> *Liber Hymnorum*, ii. 36, 187.

<sup>6</sup> *Liber Hymnorum*, ii. 33, 34 (ll. 36, 52).

<sup>7</sup> *Revue Celtique*, xii. 425.



views of the Saint's office: 'It is Patrick who will be their judge and their advocate on Doomsday.'

The variant of the Kilcormic Missal—*penali gehenna* for *timore*—is curious.

**Secret.** C.

l. 19. The unusual form of the postcommon, in which God is not directly addressed, will be noticed. Compare the metrical collect following the hymn *Alto et ineffabili* in the Irish *Liber Hymnorum* (i. 157).

**Postcommon.** C.

#### MISSA IN LETANIA MAIORE.

l. 22. From its position in the missal it appears that this mass was intended to be used on St. Mark's Day: and for this day it is appointed in FPZ. But, on the other hand, the majority of later books assign it to one or more of the Rogation Days. Thus in AHAMSWY it is the mass for Rogation Monday; in W, and in HY with a change of lessons, also for Rogation Tuesday. In the modern Roman missal the same mass serves for all three Rogation Days and for St. Mark's Day, while in R it comes between the mass for the 5th Sunday after Easter and that for the Vigil of Ascension with the heading *In Letaniis maioribus*.<sup>1</sup> And with this usage the title in E agrees. It seems clear that in the exemplar it was a Rogation Day mass, and that it was transferred to its present place, without altering the title, in accordance with the principle expressed in the rubric in R: 'Officium misse de letaniis ante vigiliam ascensionis positum: fiat eo tempore quo fit in terris in quibus fratres morantur.' The converse transposition has been made in J, where it appears as the mass for the Monday before Ascension Day, but with the title *vii. Kal. Mai. Laetania Maiore*. Thus the position in the missal, rather than the title, in both E and J, indicates the usage. Compare above on p. 12, l. 1.

**Collect.** AFHJAMPERSWYZ.

l. 29. contra + aduersa.

**Epistle.** Inflection mark over *Title* iacobi.

p. 56. l. 7. adexteram] For *ad dexteram*,  
saluum] Read *saluam*.

l. 10. Read *prauitatis*.

**Secret.** AFHJAPERSWYZ (GM Sabb. in ieiunio mensis septimi).

l. 10. munera] hostia GM. dne. q. GJMPSW. prauitatis] iniquitatis GM.

<sup>1</sup> Mr. Warren supposes that the nine excised leaves of C, intervening between the present f. 117 and f. 118, contained, *inter alia*, masses for the Rogation Days. Though this conjecture is probably correct, it cannot be regarded as certain; for, besides the nine here referred to, six leaves have been removed from the MS. by excision, and in each of these cases the excision took place at an early stage of the scribe's work and has left no lacuna. It is quite possible that this may be true also of some of the nine excised after f. 117. The following indication of the arrangement of the gatherings of C, which I owe to the kindness of Mr. Plummer, the Librarian of Corpus Christi College, Oxford, will supplement what Mr. Warren has written (C p. 20 sq.):

i (i. 1, probably blank, lost), ii, iii, iv<sup>12</sup>, v<sup>14</sup> (v. 3 and v. 11 excised) vi<sup>20</sup> (vi. 2 and vi. 8 excised), vii, viii, ix<sup>12</sup>, x<sup>14</sup> (x. 5 and x. 9 excised), xi (xi. 3-11 excised), xii, xiii, xiv, xv, [xvi], [xvii], [xviii]<sup>12</sup>, [xix]<sup>2</sup> (xix. 1 lost), [xx]<sup>2</sup>.

Possibly the final leaf of the manuscript has been lost. If so, it was probably the conjugate of xix. 1, and thus what we have called gatherings xix, xx are the remains of a single composite gathering of 12. The stitching of these two folds is modern.



- l. 11. absoluat GM. tuae + nobis (*exc.* P). conciliet GM.  
**Postcommon.** AΓHJAMPERSWYZ.  
 l. 18. tua dona ΓA. tribulatione + nostra W. percepimus  
 AΓHAPSYZ.

## VIGILIA S. IOHANNIS BAPTISTAE.

- l. 21. Read *zacharia*. C also has *zacharias*.  
 l. 25. CW have the psalm *Apparuit autem*. Γ<sup>h</sup>HARSY agree with the text.  
 l. 28. Read *incedat*.  
**Collect.** ACHJAMPERSWYZ.  
 l. 28. iohannis + christi S.  
 l. 29. per] dnm. nostrum i. c. &c. AΓHMPERSWYZ.  
 p. 57. l. 11. Read *per*.  
**Secret.** AΓHJAMPERSWYZ (for the first mass of the day).  
 l. 10. munera + q. HY.  
 l. 11. nostrorum *om.* Z.  
 l. 17. Read *poscat*.  
**Postcommon.** ACHJAMPERSWY (G as collect L for the day  
 z 'ad uesperas').  
 l. 16. q. *om.* (*exc.* HY).  
 l. 17. et + per sanctum corpus et sanguinem filii tui W.  
 l. 18. fore] fauere GFLMZ fieri P. i. c. dnm. nostrum] dnm.  
 nostrum i. c. filium tuum HRYZ dnm. nostrum PZ dnm. nostrum  
 i. c. AΓJAS per GLAM.

## IN DIE S. IOHANNIS BAPTISTAE.

- l. 24. This psalm is found in CE and in no other book cited by Dr. Legg (W p. 1559) Γ<sup>h</sup>ARSY have *Bonum est confiteri*, HW *Audite insulae*.  
 l. 27. Read *spiritualium*.  
**Collect.** ACGHJLAMPERSWYZ.  
 l. 26. honorabilem + nobis. iohannis + baptistae J.  
 l. 27. da + populis tuis.  
 l. 29. eterne] et pacis GL.  
 p. 58. l. 1 sq. In R these two verses are replaced by *Tu puer propheta* and *Ne timeas zacharia*, in Γ<sup>h</sup>A by *Beatus uir*. C has *alleluia* at the end of l. 1: probably omitted here by an error of the scribe.  
 l. 2. This verse is common to C and E, but is found in no other book cited by Dr. Legg (W p. 1559.)  
**Secret.** ACGHJLAMPERSWYZ.  
 l. 11. tua + nos JS. dne. *om.* A. illius] sancti ioannis G + nobis per haec opem adesse poscentes et M.  
 l. 12. uenerantes] celebrantes (*exc.* CSW). et opem . . . deprecantes *om.* (*exc.* CSW).  
 l. 15. monstrauit + praesentem S. i. c. &c.] dnm. nostrum i. c. (+ filium tuum HRYZ) ΓHJAMPERSWYZ i. c. dnm. nostrum AC per L.  
 l. 19. Read *ecclesia*.  
**Postcommon.** ACGHJLAMPERSWYZ.  
 l. 20. auctorem + per GJ.  
 l. 21. dnm. nostrum *om.* CW.

## VIGILIA SS. PETRI ET PAULI.

- l. 22. Sanctorum . . . Pauli] *Sancti Petri* ΓJ.  
 l. 28. This psalm is found in CE alone of the books collated by Dr. Legg (W p. 1560). Γ<sup>h</sup>HARSWY have *Caeli enarrant*.

**Collect.** ACGHMPSWZ.

l. 30. nos CSW. ap. beatorum GM. ap. *om.* P. tuorum *om.* CGMP.

l. 31. natalitia gloriosa (*exc.* C). preuenire] praeire (*exc.* CS).

l. 32. et *pri.* *om.* P. beneficiis praeueniri.

p. 59. l. 1. Read *terrae*.

l. 9. Read *offerenda*.

**Secret.** AFHJAPRY (D commemoratio de apostolis).

l. 13. populi] apostoli HY. dne. q. DFHJPY.

l. 17. This common is found also in C<sup>1</sup>A and in only one other book cited by Dr. Legg (w p. 1560). *Simon iohannis* is that usually given.

19. ab alimento]. Read *alimento* as p. 60, l. 18.

**Postcommon.** AFJAPRYZ (CHMSW for day G for Annun. B.V.M.)

For collations see below on p. 60, l. 18 sq.

#### NATALE SS. PETRI ET PAULI.

l. 21. *Natale S. Petri ap.* GAP.

l. 24. The same psalm is found in CHS and a few other English books: also in R. w prefixes (from v. 10) *Et exeuntes processerunt* &c., while I<sup>1</sup>AY have *Dne. probasti*.

**Collect.** ACGFHJLAMPERSWYZ.

l. 26. hodiernam] hunc GL. diem + b. GL. tuorum *om.* GL.

l. 27. martyriis H martyrīst Y. tuae] *om.* L + toto terrarum orbe diffusae GL. in . . . preceptum] semper magisterio gubernari GL.

l. 28. sumpsit religionis GL.

p. 60. l. 1 sq. This verse is common to CES, but no other examples of its use are given in w p. 1561. I<sup>1</sup>HAR have *Tu es petrus, w Tu es pastor, Y Non uos me.*

**Secret.** ACFHJLAMPERSWYZ.

l. 11. q. dne. A. q. *om.* (*exc.* CA). sacrandas] consecrandas HY.

l. 12. apostolica] sanctorum ap. tuorum petri et pauli Z. et *om.* AFJLAMPRWZ.

l. 13. tribuis FJLAP.

l. 16. Read *amo te*: t having been mistaken for ē. This common is found also in C<sup>1</sup>A and very rarely elsewhere (see w p. 1561). The majority of books have *Tu es petrus*.

**Postcommon.** ACFHJAMPERSWY (G for Annunc. B.V.M.)

l. 18. satiasti + q. s. appostolicis intercessionibus] b. (sanctorum p. 228) ap. tuorum petri et pauli intercessionibus Z intercedente b. . . . maria G.

l. 19. omni + nos Y (not so on Vigil) GH + q. G + propitius Z (*semel*).

#### NATALE S. PAULI.

l. 23. This psalm seems to be peculiar to E (w p. 1561), C wanting this mass. I<sup>1</sup>ARSY have *Dne. probasti*, H *De reliquo reposita*, w *Non solum autem michi*.

**Collect.** AGFHJAMPERSWYZ.

l. 26. gentium + in Z. apostoli + tui HJSWYZ.

l. 27. natalia J.

l. 28. patrociniotJR.

l. 29. Read *galatas*.



- Epistle.** Inflection mark over *Title* ad.
- l. 31. E agrees with HR, against SWY, in omitting vv. 21-24.
- p. 61. l. 6. In this  $\bar{V}$  E agrees with HSWY.  $\Gamma^A$  have *Gaudete iusti*.
- l. 17. Read *nostrum perueniat*.
- Secret.** SW (L for SS. Peter and Paul).
- l. 15. oblatio L. uotua L. deferentes] defertur L. deferimus S. precamur] deprecantes S. deprecamur W. ut + pariter L.
- l. 17. perueniat] proueniat LW.
- l. 24. Read *percipiat*.
- Postcommon.** SW.
- l. 22. tua + et S.
- l. 23. apostoli + tui S.

## OCTAVAE SS. PETRI ET PAULI.

- l. 26. non] See on p. 9, l. 15.
- l. 28. This office appears to be peculiar to E.  $\Gamma^A$  HARSWY have *Sapientiam sanctorum*. All these books except A seem to agree with E in having the psalm *Exsultate*. A has the office *Caeli enarrant*. The mass is wanting in C.
- Collect.** AGTHJAMPERSWYZ (C de petro et paulo).
- l. 32. b. om. G. petrum + apostolum GHJRSY.
- l. 34. pelago G. exaudi . . . et om. G.
- l. 35. concede + propitius G. eternitatis gloriam] aeternam trinitatis gratiam G.
- l. 36. per] qui uiuis AHSY.
- p. 62. l. 2. This epistle is somewhat unusual. It is found in W.
- Epistle.** Inflection mark over *Title* ad.
- l. 5. *Constitues* is very rare here (see W p. 1564). It is found in H for the second, and Y for the third day within the octave, but with a different  $\bar{V}$ .  $\Gamma^A$ , with most English books, has *Iustorum animae*. There is no mass for the octave in C.
- l. 6. This is the  $\bar{V}$  in most books.  $\Gamma^A$  have *Sancti tui*.
- Verses.** HSWY.
- l. 6. et duo om. W.
- l. 14. The offertory seems peculiar to E, C wanting the mass. In H it is for the second, and in Y for the third day within the octave.
- Secret.** LSW.
- l. 16. altissime + d. S. tibi] tibi; quae et S et tibi L.
- l. 17. eorum fieri W. concede *post* honore L.
- l. 20. The common appears to be peculiar to E (C has no mass): it belongs to the fourth day within the octave in H and to the second in Y. [ut] uen[ia]tis] This should have been printed *uentist*. It is apparently a corruption of *ut eatis*, the former word having been written in the exemplar  $\bar{u}$ . The confusion of *a* with *n* is easy in Irish MSS. Compare above, p. 25, l. 20. Or possibly we should emend [ut] uen[ia]tis.
- Postcommon.** SW.
- l. 23. sacramenta + caelestia S. ap. + tuis petro et paulo SW.

## VIGILIA ASSUMPTIONIS S. MARIAE.

- l. 28. Apparently the scribe began to write the psalm, but, in error, after its opening word (or words) copied again the end of the office. He then commenced the psalm afresh, not perceiving his mistake. This appears to be the psalm given in almost all English books, if we may assume that *Et gaudium* in the Durham and Whitby missals



(w p. 1580) is a mere variant, following more closely the text of Sedulius, as we have *Et gaudia* in D p. 7. But S has *Benedicta tu, Eructavit*, and W adds a second psalm *Quia concupivit*. C (see p. 60) agrees with E. Γ<sup>a</sup> does not provide for this mass.

ll. 29, 30. Read *honore, es*.

l. 32. Read *aulam*.

p. 63. l. 2. *te* (i.e. *tecum*) is certainly wrong, though read by Γ.

**Collect.** ACTHJAMPERSWYZ.

l. 1. iocundos + nos Z. facias R. suae faciat HY. festiuitati] commemorationi Z.

l. 2. qui &c.] per Z.

l. 3. Probably this should be expanded *r[equire] i[n] co[m]me[m]mora-tione] d[um] respo[n]sorio*: the meaning being that the following lesson, of which the cue only is given here, and its responsory are to be found in the commemorative mass of the B.V.M., p. 79.

l. 35. So in C we have 'Ab initio et ante secula *ut supra*. Gradale *ut supra*, the reference again being to the commemorative mass (C p. 60). And similarly in the Missal of Kilcornic (T.C.D. MS. B. 3. 1), 'Ab initio et ante saecula et caetera sicut in commemoratione.' We have thus an indication that the Votive Masses originally preceded the Sanctorale. Compare above on p. 47, l. 38.

l. 7 sqq. This alternative lesson, with its grail, appears to be peculiar in this place to E. They are found, however, in W, and the lesson with a different grail in S, in the Common of One Virgin not Martyr.

l. 18. The full text is given, p. 80, l. 16, where we have *es* for *est*. Here again we note that the votive masses probably preceded the Sanctorale.

**Secret.** ACTHJAMPERSWY (Z on the day 'ad uesperas').

l. 20. munera nostra] magna est ΓJMPZ. dne. + q. AS.

l. 21. commendet om. ΓJMPZ.

l. 22. pro om.† C. fiducialiter apud te HY.

l. 23. per] dnm. nostrum Z.

l. 25. For the text see p. 80, l. 28, and compare above on ll. 3, 18. This common appears to be found here in CE only (W p. 1581). It is the common for the day in Y and the Sherborne Missal (W p. 1582).

**Postcommon.** CTHJAMPERSWY (Z 'ad uesperas').

l. 27. concede + q. HASYZ. mis.] o. z. d. + per tanti misterii dulcedinem W.

l. 28. et uirguinis] om. (exc. CSW) + mariae S.

l. 29. eiusdem C.

#### ASSUMPTIO S. MARIAE.

l. 32. This title should be omitted.

l. 33. This is the usual office: but Γ<sup>a</sup> has *Vultum tuum*.

l. 34. Read *gaudent*.

**Office.** ACHRSWY.

l. 34. sancte] om. (exc. R) b. R.

p. 64. l. 1. For the psalm Γ<sup>a</sup>ARSV have *Eructavit*. E agrees with CHW and the Sherborne Missal (W p. 1581).

l. 6. Read *nexibus*.

**Collect.** ACHJSWYZ (ΓAMP before the mass collect).

l. 4. huius + est ΓMP. opem conferat sempiternam om. MP.

l. 5. sempiternam] salutarem HZ.

l. 6. nec + tamen. nexibus mortis Γ.

l. 7. tuum om. M. de se om. Γ.

l. 9. per octauas] A special collect throughout the octave appears to be unusual. HW have this collect on the octave day only.

l. 12. Read *tribuis*.

**Collect during octave.** (A Postc. of Vigil  $\Gamma$  for S. Maria ad martyres J ad uesp. M alia after postc. of Vigil P for Vigil ad uesp. HW in octaua).

l. 10. concede + nobis A. b. mariae semper uirginis] eorum  $\Gamma$ .

l. 11. nos *post* d. HW *post* cuius JMP *post* quorum *et ante* gaudia  $\Gamma$  om. A. eterna om. H. cuius] quorum  $\Gamma$ .

l. 12. ueneranda assumptione] uirtute  $\Gamma$ .

l. 23 sq. In HSY this verse is said during the octave, not on the day. CW and a few other books agree with E (see W p. 1581). In R it is said without the previous  $\Psi$  on the day, reading *gaudet exercitus angelorum* for *gaudent* &c.  $\Gamma^a$  has *Specie tua*, also omitting *Hodie*.

l. 24. Read *benedicunt*. CHSWY have *benedicunt* (-ant C) dnm.

**Gospel.** Inflection mark over v. 38 et (?).

l. 30. There appears to be no English missal which has this offertory for the Assumption (see W p. 1581). C agrees with E. In R it appears as the offertory for the Vigil, and in S as a  $\Psi$  of the offertory for the Vigil. In  $\Gamma^a$  we have here *Offerentur regi*.

**Offertory.** C (RS for Vigil).

l. 30. dnm.] omnium R. mundi om. R.

**Secret.** CSW.

l. 33. dne. + q. s. efficiat + b. s.

l. 35. te + iugiter s.

l. 38. This common is found here in CES and apparently in no other English missal (W p. 1582). HRWY have it for the Vigil.  $\Gamma^a$  has here *Dilexisti iustitiam*.

p. 65.

**Postcommon.** ACFHJAMPWSWYZ.

l. 4. cunctis om. AFHJAMPY. eius intercessionibus om. C. intercessione R.

#### DECOLLATIO S. IOHANNIS BAPTISTAE.

l. 7 sqq. This office and psalm are rare. They are found here in CEW and one other English book (see W p. 1586).  $\Gamma^a$  has *In uirtute tua, Vitam petiit*.

l. 8. Read *discipulis*.

**Collect.** ACGHJMPSWYZ.

l. 13. baptistae + praecursoris Z. m. + tui.

l. 14. festiuitas] solemnitas Z. augmentum] effectum (*exc.* SW) + et nos ad gaudia aeterna faciat peruenire Z.

**Epistle.** Inflection mark over *Title sapientiae*.

l. 19 sqq. ll. 19-22 are found in CWY and the Abingdon Missal only. Of these W (? Abingdon : see W 1586) does not contain ll. 23, 24. Apparently therefore CY alone agree with E throughout.  $\Gamma^a$  has *Dne. praeuenisti, B. uir*.

l. 21. Read *fratre suo uiuenti*.

l. 29. This offertory is found in CEW and one or two other English books, but not in  $\Gamma^a$  HASY or R.

l. 34. Read *passione*.

**Secret.** ACGHJMPSWYZ.

l. 33. munera + quae P. tibi om. C. dne. + quae HV. iohannis baptistae (+ et sy) m. tui SWY. m. tui om. A. tui om. G.

l. 34. deferimus] offerimus H. quia . . . perpetuus om. P. quia] qui (*exc.* JPR). est + in W.



- p. 66. l. 35. q. . . . salutem *om.* GAZ. q. *post tibi* (l. 33) R.  
 l. 2. The common, it would seem, is found here in CEW and one other English book only (see w p. 1586). Γ<sup>HSV</sup> &c. have *Magna est gloria, Δ Mirabilis, R Posuisti.*  
 l. 7. *precibus*] MS. *pribus*, which should have been expanded *patri-bus* in the text. This reading is found also in three printed editions of S, viz. Rouen fo. 1492, London fo. 1504, London fo. 1557.  
**Postcommon.** ACGHJMPRSWYZ.  
 l. 5. + q. *post nobis A post dne. s. baptizae om.* AGJMZ. *utrunque*] *utraque* w *beata P.*  
 l. 6. *et om.* GHJPV. *sumpsimus + et A.*  
 l. 7. *patribus nostris] om. (exc. CS) precibus nostris CS. signi-ficata] sanctificata HV digne M. in om. M. potius &c.] salu-taria sentiamus M.*

## NATIVITAS S. MARIAE.

- l. 9. Read *mariae.*  
 l. 10. Γ<sup>o</sup> has the office *Vultum tuum.*  
 l. 12. Read *angeli.*  
**Office.** CHSWY.  
 l. 11. *sancte om. (exc. C).*  
 l. 13. Read *ex . . . dauid.* The exemplar must have had *da*, which if written in an Irish hand might easily be confused with *do* (= *deo*), especially if the horizontal stroke were omitted. This psalm is not very common here. It is found in HW, the Sherborne Missal (see w p. 1589), and apparently also in C. Γ<sup>o</sup>, with ASV, has *Eructavit cor meum.*  
 l. 15. Read *miserator.*  
**Collect.** ACHJSWYZ (ΓAP before the mass collect M ad proces-sionem).  
 l. 16. *sanctae om. (exc. C).*  
 l. 17. *intercessionibus + complacatus ΓJAPZ + complacati v.*  
 l. 18. *dnm.] eundem.*  
**Epistle.** Inflection mark over *Title sapientiae.*  
 l. 22 sqq. The full text of l. 22 sq. is given at p. 80, l. 2 sqq., an indication that the votive masses preceded the Sanctorale. ll. 22, 23 are found in CR and some other missals, two only of which are English; also in the missal of Kilcormic. The majority have the *Y* which appears here, l. 24 sq. (see w p. 1589). Not so, however, Γ<sup>o</sup>AR.  
 l. 30. This offertory occurs here in CAY and one other English missal, and as an alternative in R. Γ<sup>o</sup> has *Offerentur.*  
**Secret.** ACTHJAMPERSWY.  
 l. 32. *nobis dne. s.*  
 l. 33. *integritatem matris SW.*  
 l. 34. *eius + uotius w.*  
 p. 67. l. 1. *tibi] sibi (exc. AMS) sibimet s. faciat + esse s.*  
     i. c. &c.] *per eundem HV qui tecum ATJAMP.*  
 l. 4. The same common is found in CY and the Sherborne Missal: apparently not elsewhere (see w p. 1589). See above on p. 63, l. 25.  
**Postcommon.** ACTHJAMPERSWYZ (G Tuesday after xl<sup>i</sup> L mense decembri).  
 l. 6. *annue uotua] hodiernae annua cum deuotione z.*  
 l. 7. *ut ante et pri. (l. 8) M. intercedente . . . uirguine om. (exc. CMSWZ). maria semper uirguine] et gloriosa*  
     M 2



semperque uirgine dei genetrice maria z semper uirgine maria M.

- l. 8. et *pri. om.* GFA. nobis uitae THJAMPSVZ. praebeant remedia A remedio perueniant G. aeterna HY.

# EXALTATIO S. CRUCIS.

- l. 10. Read *exaltatio*.

l. 11 sqq. The office is that of C and four other English missals; the psalm is found in CE only. Most books have the office *Nos autem gloriari* and psalm *D. misereatur* (w p. 1591). Γ<sup>a</sup> has *Nos autem, Dns. regnauit*.

**Collect.** CTJMPVSZ (A as ad populum de s. cruce).

- l. 16. filii *om.* TJAMPZ. i. c. *om.* M.

- l. 18. uiuificam + eius M.

- l. 19. adueniunt. eundem] dnm. Γ.

l. 21. The epistle for this day varies considerably in the different English books: see w p. 1591. That which is here given is found elsewhere in C only; but it differs from that of R and one or two others, only by including vv. 5-7.

l. 24 sq. The full text is given, p. 26, l. 32, and p. 43, l. 27.

l. 26 sqq. There is much variation in these verses. R has *Dulce lignum, Nos autem gloriari*; HSWY *Dulce lignum*, Γ<sup>a</sup> *Dicite in gentibus*. The two verses are found as here in CE only, from which the St. Albans Missal differs by the omission of the first (see w p. 1591).

l. 34. In the offertory E is in agreement with most books: but Γ<sup>a</sup>A have *Dextera dni*.

**Offertory.** CHRSWY (AD de s. cruce).

- l. 34. signum] lignum HY (but 'signum' for the Invention).

- l. 36. tibi *om.* R.

- l. 37. alleluia *om.* S. alleluia alleluia D.

p. 68.

**Secret.** ACGJAMPSWY.

- l. 2. deuotas + in hoc festo S.

- l. 3. precedat] comitetur AP. per + protoplastum P. adam] euam S.

- l. 4. paradisi ligno MY. ligno P. temeraria Y. rursum] sursum† C crucis Y.

l. 7. CE share this common with w and the Abingdon Missal, but most English missals have *Per lignum serui* (w p. 1591); Γ<sup>a</sup>A and the Sherborne Missal, *Nos autem*.

**Common.** CW.

- l. 7. nos ab omni w.

- l. 8. qui] quia C.

**Postcommon.** ACHAMPSW (ΓRZ as secret).

- l. 10. et sanguine *om.* CTAPW. saginati et sanguine S. sangi- nandi RZ.

- l. 11. quem + sanctae A.

- l. 12. d.] + nr. (*exc.* A) *om.* A. sicut . . . ita] per haec sancta quae sumpsimus A. sicut] sicuti Γ + eius misterium w + illud RZ + hanc HS. perenniter RZ perenni CW. gloria &c.] beneficio perfruamur CW. gloriae ATHMPRZ.

- l. 13. salutaris ΓPRZ salutis A. affectu S. eundem] dnm. M.

# IN DIE S. MATTHAEI.

l. 14. The title as given in the MS. implies that the exemplar had a mass for the Vigil. Compare above on p. 46, l. 2.

- l. 15. This office and psalm appear to be assigned to St. Matthew's Day in EY only. C has no mass. I<sup>a</sup> has *Os iusti, Noli aemulari*.  
**Collect.** AHJAMPSWYZ (I for St. John Ev. ad fontes)  
 l. 19. matthei ap. tui (*om.* w) et euangelistae AHSWY matthei euangelistae JAM euangelistae matthei (iohannis I) IPRZ.  
 + q. *ante* dne. A *post* dne. P.  
 l. 25 sq. This grail does not occur elsewhere in E. But it is the grail for One Martyr in both C (Vigil) and D, and for One Confessor in C. Compare above on p. 46, l. 3. Y has this grail and V for St. Matthew: I<sup>a</sup>AR have the same grail, but with a different V: S has the V but not the grail.  
 l. 34. This offertory is found here in Y. I<sup>a</sup>ARS have *Posuisti dne*.  
 p. 69. **Secret.** AHJAMPSWYZ (GL for St. John Evang.).  
 l. 2. supplicationibus + nostris† J. apostolicis *om.* HS. matthei] iohannis GL. ap. tui (*om.* w) et euangelistae SW. et ap. tui *om.* (exc. SW).  
 l. 3. ecclesiae tuae dne. GJLP.  
 l. 6. This is the common also in W. Most other books (including I<sup>a</sup>) differ. C has no mass.  
**Postcommon.** SW.  
 l. 10. tui + et euangelistae.  
 l. 12. quod + praedicavit et S.

## FESTIVITAS S. MICHAELIS ARCHANGELI.

- l. 13. ocīa] Evidently the month October (*a* for *o*). This mass is often entitled *Dedicatio basilicae* (*om.* R) *S. Michaelis* (*om.* I) *archangeli* (*angeli* I *om.* MP): so DJAMP. Z has *Inventio basilicae S. Michaelis*, a different mass serving for the Dedication; AHSWY agree more or less closely with E: while in C the title of the mass is identical with that in our book. L has *Prid. Kl. Oct. N basilicae angeli in Salaria*.  
 l. 16. uirtutes] MS. uir. The word is written in full l. 26. C here reads *uirtutes*, DHRWY *uirtute*.  
**Collect.** ACDTHJAMPWSYZ.  
 l. 20. qui + in Y (not so ii. 166, Missa de angelis) H.  
 l. 21. ut + a I<sup>a</sup>SZ.  
 l. 22. his + in terra (etiam in terra J). nostra uita IJAMP.  
 l. 30. D has *Concussum est mare*: and this is one of the verses in R. I<sup>a</sup> has *Laudate dnm., Confitebor tibi*.  
 p. 70. l. 4. DW add the V *In conspectu*, thus agreeing with one MS. of I<sup>a</sup> cited in M. The other MSS. of I<sup>a</sup> have 'Off. *In conspectu*. V *Confitebor*. V *Confiteantur*.'  
**Secret.** CGLPSWZ.  
 l. 6. tui populi Z. dne. q. GLPZ.  
 l. 7. sed] acceptum efficitur id Z. archangeli] angeli Z. michael L + omniumque b. spirituum S.  
 l. 8. tibi *post* quod (l. 6) S *post* non (l. 7) Z *om.* GLP. sit gratum] gratum maiestati tuae reddatur Z.  
 l. 14. Read *prosequimur*.  
**Postcommon.** ACDTHJAMPWSYZ (G as collect).  
 l. 13. michaelis archangeli tui D. tui *om.* GL. michael L. intercessione] interuentione GLS.  
 l. 14. dne. te L. precamur L. quod] quos GTHJAMPWY + in D. ore] honore GTHJAMPWSY. consequimur C



## VIGILIA OMNIUM SANCTORUM.

l. 16. nauū] This seems to be an accidental repetition of the name of the month, in its Irish form and with *a* for *o* (cf. above p. 69, l. 13), *nauimbir*.

l. 17 sq. C seems to have no office, but the psalm as here, *Iusti epulentur* (without title). The office in *Γ*<sup>a</sup> (most MSS.) is *Iudicant sancti*.

l. 17. Read *quoniam*.

l. 18. *dest*] = *deest*, *e* being written for *ee* as not uncommonly elsewhere.

l. 19. The insertion of the title *Ps.* appears to be an error. *Diuites* is part of the office.

l. 21. This appears to be the psalm also in C. HASWY, with the same office, have *Benedicam dnm*. *Γ*<sup>a</sup> (most MSS.) has *Exultate iusti*.

Collect. ACHJAMPRSWYZ (G missa plurimorum sanctorum l. in a July mass).

l. 24. *gratiam*] *misericordiam* PZ. *et*] *ut*† JW + *sanctorum tuorum* S.

l. 25. *preuenimus*] *celebramus* GL. *sollennia*] *certamina* GL.

l. 26. *professione*] *profectione* PZ *promissione* R. *letitiam*] *om.*† C *uictoriam* GL.

l. 34. Read *iohannem*. This gospel is unusual, but it is found in Y; where, however, vv. 8-11 are omitted.

p. 71. l. 2. This is the offertory in CR and *Γ*<sup>a</sup>. HASWY have *Lactamini in dno*. The full text is not given in our Missal, but it is found in the Common of Several Apostles (Vigil), Martyrs and Confessors in D.

Secret. ACHJAMPRSWYZ.

l. 4. *d. om.* CHSWYZ. *da om.* AR.

l. 5. *ad om.*† P. *tuorum om.* P.

l. 6. *precatione*.

l. 9. This is the common also in CA. HRS have *Iustorum animae*, w *Beati mundo*, Y *Ego sum uitis*, *Γ*<sup>a</sup> *Dico autem uobis amicus*.

l. 12. Read *oblata* with CHJMRYZ. In AP however we find *oblata* in E.

Postcommon. ACHJAMPRSWYZ.

l. 12. *optatae celebritatis* ASW.

## IN DIE OMNIUM SANCTORUM.

Office. CHRSWY.

l. 17. *omnium sanctorum* (*exc.* CR).

l. 23. Read *propitiationis*.

Collect. ACHJAMPRSWYZ (G 'orationes ad uesperum' after S. Paul's Day l. mense Iunio).

l. 21. *sanctorum*] *apostolorum* GL + *tuorum* ARWZ.

l. 22. *tribuis* HJY. *celebritate*] *sollemnitate* HY.

l. 23. *desideratam*] *celeriter* G *celerem* L. *nobis om.* L.

l. 24. *intercessoribus* ACGLRSWZ.

l. 26. This lesson is common to CE and the Sherborne Missal (w p. 1605). With the omission of the first verse it appears also in HRSWY.

l. 31. *quoniam* is superfluous, having crept in from the line above.

l. 33. This verse seems peculiar to CE. In a folio Paris Missal of 1543, cited by Dr. Legg (w p. 1605) the grail is *Gloriosus*, *Dextera*: and so *Γ*<sup>a</sup> for the Vigil. The text of *Gloriosus* does not



appear in E, but it is found in the Common of Several Martyrs in D.

l. 34. *in* is superfluous. This verse is found in CHSWY and most other books; but R has *Venite ad me, Haec est uera fraternitas; I<sup>us</sup> Iusti epulentur.*

l. 2. The gospel in CHRSWYZ is Matt. v. 1-12.

p. 72. l. 5 sq. Read *offerenda, plebi.*

l. 10. Read *pro.* P also has *per.*

**Secret.** ACHJAMPSWYZ (T for SS. Felicissimus and Agapitus, &c.)

l. 10. cunctorum] tuorum TA + qui P. grati P. sunt AP. iustorum] sanctorum CMSW.

**Postcommon.** ACHJAMPSWY.

l. 16. populi] om. A + per huius sacramenti participationem SW.

l. 17. tuorum om. AHJAMPY.

#### IN TERTIA ET IN SEXTA FERIA.

l. 19. The title of this mass is in H *Oratio generalis de omnibus sanctis*, in S *Oratio generalis*, in C *Missa communis*, in W *Alia missa generalis*. I have not found it elsewhere. H alone agrees with E in expressly connecting it with the commemoration of All Saints. Bishop Forbes (*Arbuthnot Missal*, p. xxxix) reads the title in E, *In ni. et in ni. fe.* This appears certainly incorrect, though the numerals are somewhat indistinct. The position of the mass, combined with its title, seems to indicate that it was used on the Tuesday and Friday after Nov. 1: or the third and sixth feria may possibly mean Nov. 3 and 6. But whatever may be intended the expression is unusual. A parallel is found in the *Annals of Ulster* under the date 1263: 'Friar Patrick O'Sgannail, Archbishop of Ard-macha, held a General Chapter in Drochet-atha this year feria secunda, tertia et quarta post festum omnium sanctorum.' On which Dr. MacCarthy remarks that the entry proves that in the year referred to Nov. 1 fell on a Sunday, and (this not having been the case in 1263) he emends the date accordingly. The title of our mass shows that the inference is precarious.

**Collect.** CHSW.

l. 21. sanctorum + tuorum (*exc.* W).

l. 22. semper protegat] saluet semper C. semper om. W. protegat HS. protegat + et cunctis coniunctis nobis oracione uel confessione consanguinitate aut familiaritate et pro quibus promissimus uel obnoxii sumus orare W. fidelibus] omnibus.

l. 23. tuam om. HS.

l. 24. impugnationibus + sint (*exc.* C). tua opitulatione defensi (*exc.* C).

l. 25. saluentur om. (*exc.* C). suorum omnium (*om.* W) *post* mereantur CW *ante* peccatorum HS.

l. 26. accipere] percipere HS.

**Secret.** CHSW.

l. 28. oblationes nostras s. q. om. W. dne. om. C. propitius HW.

l. 29. tuorum om. W.

l. 30. nostrorum om. W. delictorum] peccatorum SW<sup>2</sup> peccaminum H + et cunctis &c. (*ut sup.* l. 22) W. ac] et (*exc.* C).

l. 31. sancta om. (*exc.* C). libatio] oblatio HS. praesentis uitae (*exc.* C.)

- l. 32. commoda] subsidia (*exc. C*). futuri regni] futurae praemia aeterna (*exc. C*) + prēmia C.  
**Postcommon.** HSW.  
 l. 34. dne. *post* sacrificia S. intercessionibus (*exc. H*).  
 l. 35. sanctorum + tuorum (*exc. W*). ad salutem proficiant (*exc. H*) + et cunctis &c. (*ut sup.* l. 22) W.  
 l. 36. christianis omnibus uiuentibus atque defunctis (*exc. H*). christianis omnibus H. fidelibus *om.* (*exc. W*).

p. 73.

## CANON.

The following have been collated for the Canon : ACDGFHJAMPRSΣWYZ.

- l. 2. amen *om.* JY.  
 l. 3. *om.* GΣ.  
 l. 4. habeamus CD.  
 l. 5. deo *om.* J.  
**Common Preface** (not in A).  
 l. 6. salutare + est Σ. tibi + hic Σ.  
 l. 7. pater *om.* Σ.  
 l. 12. uti Σ.  
 l. 13. dns. + d. et + uniuersa Σ.  
 l. 15. *fin.* + dne. exaudi orationem meam. et clamor meus ad te ueniat Z.

l. 16. It is somewhat surprising to find the Preface of the Holy Trinity, and it alone of the Prefaces, inserted after the Common Preface in the Ordinary of the Mass. The most obvious explanation of this fact is that this Preface was so frequently used that it was inserted here for greater convenience. But another (not inconsistent) hypothesis may be suggested, of which some confirmation will be found hereafter (see notes on p. 78, ll. 2 sqq., 23). We find in the 'Missa Canonica' of the Stowe missal (Σ 233(206)) the following arrangement of prefaces. First there is the former part of the Common Preface. Then follows a clause which cannot as it stands in the printed editions be satisfactorily construed—'Qui cum unigenito' &c. It is clearly a somewhat divergent recension of the usual Trinity Preface. To this succeeds what may well be an Easter Preface—'Per quem salus,' which again can scarcely be connected with what immediately precedes it. It is, in fact, identical with the opening words of the preface of the mass for the dead in C (p. 74), D (p. 34). This seems to be given as a sort of specimen Proper Preface, and it is followed, after an obscure rubric, by the remainder of the Common Preface. It is at least possible that the corresponding portion of the exemplar of E, or of one of its ancestors, was arranged on a somewhat similar principle—that the Missa de Sancta Trinitate was in fact a sort of Missa Canonica, including the entire Ordinary and Canon, with the parts peculiar to the Trinity Mass inserted in their proper places. When the missal was rearranged, these portions of the service would of course be taken out and placed apart as a separate mass, while the preface would be removed to the part of the book assigned to the Proper Prefaces. We may suppose that the scribe (or editor) omitted to perform the latter portion of his task. And so the Trinity Preface remains in the Canon as a survival of the older arrangement of the book, just as the Preface de S. Maria is a witness to the fact that in the exemplar the Prefaces did not form a



collection apart, but were distributed through the masses. See above on p. 44, l. 18.

If the hypothesis that the mass de S. Trinitate was a missa canonica be not accepted, the presence of the Trinity Preface in the Canon appears to imply that in the Church to which our missal belonged it was in frequent if not weekly use. Such was the practice directed in the fourteenth century in the St. Alban's Missal (w p. 1504), and the writer of the Micrologus (cap. lx) speaks of the 'prefationem de Sancta Trinitate quam in diebus dominicis frequentamus.

But if it be held as probable that, as we have suggested, the Trinity mass was the setting, so to speak, of the Ordinary and Canon, the question may be asked: Why was it chosen for this purpose, rather than any of the other masses? One or other of two answers may be given. Either (1) this mass was in more constant use than the others; or (2) its position in the missal naturally led to its selection as the missa canonica. It was probably in the exemplar, as in our MS., the first in the series of Votive Masses; and, if we are right in our view that the Votive Masses originally preceded the Temporale (see above, p. xiii), it is not unlikely that it was actually the first mass in the book. If then the Canon was to be incorporated with any mass this is the one in which it would naturally be inserted. Both causes may perhaps have conspired to produce the connexion of the Canon with the Mass of the Holy Trinity. See further above in the Introduction, p. xviii.

l. 20. *differentia discretionis*] This reading can scarcely be defended, though it is supported by GJ (p. 241). The obvious emendation is *differentiae discretionis*, which is read by IJ(*semel*)Δ(*semel*)MY, seeing that the confusion of *a* with *ae* is very frequent in our manuscript. The corrector however (see footnote) appears to have thought that *discretionis* was the word to be altered. On that supposition we should read *differentia discretionis* with ACDHA(*semel*)PRSWZ.

#### Trinity Preface.

- l. 16. filio om. Σ. sancto spiritu GFA(*semel*).
- l. 17. d. es unus Σ + et immortalis d. incorruptibilis . . . Σ. unus es dns. om. Σ. in om. Σ. singulariter Σ.
- l. 18. in om. Σ. trinitatis Δ(*semel*)Σ. quod enim usque fin.] te credimus . . . Σ.
- l. 20. *differentiae* IJ(*semel*)Δ(*semel*)MY. *discretionis* ACDHA(*semel*)PRSWZ. ut] et d. in om. Δ(*semel*).
- l. 21. sempiternae P. deitatis] diuinitatis Z. et in personis proprietates om. Z.
- l. 23. quem &c.] per D. quam AJMRSWYZ. atque &c.] adorant dominationes tremunt &c. Γ. archangeli + omnesque uirtutes caelorum quem Z. quoque ac] et Z.
- l. 24. clamare iugiter W. iugiter om. HRSYZ. clamare] om. C + quotidie R.

**Te igitur.** Some missals do not place the crosses as E. Thus J has them before *benedicas*, *haec* (l. 31) and *haec* pri. (l. 32); C omits the second in l. 32, and ΓMΣ have none. On the other hand G has five—those marked here, and two others, over *benedicas* (l. 31) and *illibata* respectively.

- l. 29. *init.* + oremus Z.
- l. 30. supplices + te Σ. et] ac AHPRSYZ.
- l. 31. ut] ut R.
- l. 33. tua sancta ecclesia Σ. sancta om. P.
- l. 34. adunare] et unare Σ.



- l. 35. cum + beatissimo DΓAPΣ. papa nostro] *om.* Δ. + episcopo sedis apostolicae Σ. 'n' *pri.*] *post* tuo Σ + ( . . . ) A<sup>1</sup>. et antistite nostro 'n'] *om.* ΓMΣ. 'n' *sec.*] *om.* AD + episcopo G. + et rege nostro 'n' (*om.* AP) *post* 'n' *pri.* JM *post* 'n' *sec.* AHPSY (*hiat* w). et *sec.* . . . cultoribus (l. 36) *om.* ΓΓ.
- l. 36. catholicę et *om.* Σ. cultoribus + et abbate 'n' episcopo Σ.  
**Memento.**
- l. 37. memento + etiam Σ. famulorum + tuorum (*om.* A) 'n' AΣ. tuarum + 'n' ACJAMRSWYZ.
- p. 74. l. 1. circumstantium] circumadstantium AGΓJAMPΣWZ + atque omnium fidelium christianorum A<sup>1</sup>(?)DY.
- l. 2. pro . . . uel *om.* CGΓMΣ.
- l. 4. suarum + pro stratu seniorum &c. Σ (208 sq.). tibi que A<sup>1</sup>(?)ΓHPSYZ.
- l. 5. uero et uiuo G.
- Communicantes.**
- l. 7. semperque GRSZ. genetricis + eiusdem J.
- l. 9. ac] et C.
- l. 10. petri + et GRΣ. thomae + et Σ.
- l. 11. simonis + et (*exc.* D). taddei + mathiae D. cleti] ancleti Σ.
- l. 13. damiani + martini grigorii augustini hironimi benedicti patricii necnon et illorum martyrum confessorum uirginum quorum hodie in conspectu gloriae tuae celebratur triumphus D + georgii benedicti martini gregorii J + dionysii rustici et eleutherii G + hilarii martini augustini gregorii hieronymi benedicti GM + ( . . . ) A<sup>1</sup>.
- l. 15. eundem *om.* ΓΓAMP.
- l. 16. *fin.* + amen DHRSWYZ.
- Hanc igitur.**
- l. 18. tuae + quam tibi &c. Σ. suscipias Σ + eumque atque omnem populum ab idolorum cultura eripias &c. Σ. dies quoque Σ.
- l. 20. eripias Σ.
- l. 21. c. *om.* Σ. *fin.* + amen DHRSWYZ.
- Quam oblationem.** The following are the variations in the disposition of the crosses: CGΓ have none, Σ only the first, M omits the first three, P the last, and J both those in l. 24.
- l. 22. tu] te Σ. d. + o. SY. q. *post* d. A<sup>1</sup>.
- l. 24. digneris ut] dignareque Σ.
- l. 25. dei *om.* ACDHPRSΣWYZ. nostri *om.* J.
- l. 37. Read *facietis*.
- Qui pridie.** The crosses are omitted in CGΓJΣ.
- l. 27. suas + et A<sup>1</sup>HAPRSWYZ. oculis + suis Σ. in] ad Σ. celum + et Σ.
- l. 28. agens] *om.* † C egit Σ.
- l. 29. benedixit + ac A<sup>1</sup>HYZ. deditque HPRSYZ.
- l. 30. enim *om.* AP.
- l. 31. postquam A<sup>2</sup>. est *om.* Σ. accepit Σ.
- l. 33. deditque RSY.
- l. 34. eo] hoc A<sup>1</sup>DΣ. calix + sancti Σ.
- l. 36. remissionē† G.

<sup>1</sup> Ebner, *Quellen und Forschungen zur geschichte . . . des Missale Romanum. Iter Italicum*, pp. 303, 367.

- l. 37. *memoriam mei H. facietis + passionem meam praedicabit &c. S.*
- l. 45. Read *dignatus*.  
**Unde et memores.** CGF $\Sigma$  have no crosses; J omits the two last, D and the printed edd. of H the last.  
 l. 37. *memores + sumus DGFJM $\Sigma$ .*  
 l. 38. *serui tui PR $\Sigma$ W. eiusdem om. A<sup>2</sup>CGFHAMR $\Sigma$ WZ.*  
 l. 39. *dni. om. CM. dei om. R $\Sigma$ Z. nostri + tam (exc. CD).*  
 l. 40. *caelis G.*  
 l. 44. *aspicere dignare  $\Sigma$ .*  
 l. 45. *sicut HSY.*  
 l. 2. *obtulit tibi H.*
- p. 75.  
**Supplices te.** All the crosses are omitted in CGFJ $\Sigma$ , the last in AAMPZ.  
 l. 4. *rogamus + et petimus  $\Sigma$ . hec om.†  $\Sigma$ . perferri om.† C. sancti om. CGFM.*  
 l. 5. *tui om. Z. sublimi altari tuo  $\Sigma$ . conspectum P.*  
 l. 6. *ut] et Z. hac altaris participatione] hoc altari sanctificationis  $\Sigma$ .*  
 l. 8. *celesti om.  $\Sigma$ . per &c.] om.  $\Sigma$ . eundem] om. GFJMPZ + i. Y.*  
 l. 9. *fin. + amen DGH $\Sigma$ YZ.*
- l. 9. J here inserts a paragraph beginning *Memento mei*.  
 l. 11. For 'n' JP $\Sigma$  have *nomina*, C 'n' *et illorum*. Neither of these can be considered a true variant, the former being probably merely the expansion of 'n', the latter a misreading of *ill. et ill.*, and thus simply an equivalent of 'n'.  
**Memento etiam**: omitted in G.  
 l. 10. *dne. + animarum S. famulorum . . tuarum] et eorum JP $\Sigma$ . famulorum + tuorum D.*  
 l. 11. *'n' om. D.*  
 l. 12. *pacis + ill.† J + cum omnibus &c.  $\Sigma$  (215-218). dne.] om. CF $\Sigma$ W post omnibus A. et] ut Z.*  
 l. 13. *ut om. CZ.*  
 l. 14. *per &c. om. C $\Sigma$ . per + eundem ADHAMRSWYZ. c. + filium tuum F. fin. + amen DHRSWYZ.*
- l. 22. We should probably read *meriti*, with the bulk of MSS. But  $\Sigma$  has *aestimatis meritis sed uenia*, which may possibly be the reading intended here. It will be remembered that *uenia* might easily be written *ueniē* by our scribe. The St. Amand *Ordo* agrees exactly with E (Duchesne, *Origines du Culte Chrétien*, 2nd ed. 1898, p. 449). In the Vatican MS. of G we have *non stimamur + meritis*, and in Cod. Vat. 4770 *non estimamur + meritis* (Ebner, *Quellen und Forschungen*, p. 424). And it may be noted that the final letters of *estimator* are in the St. Gall MS. of the Gelasian Sacramentary written over an erasure (G p. 239).  
**Nobis quoque.**  
 l. 16. *et societatem] societatis G.*  
 l. 17. *dignare  $\Sigma$ . sanctis tuis C. et] ac A. martiribus + cum petro paulo patricio  $\Sigma$ .*  
 l. 18. *mathia barnaba ignatio om. Z.*  
 l. 19. *felicitate om. C post cecilia (l. 20)  $\Sigma$ . perpetua om. C. agatha lucia post anastasia  $\Sigma$ . agne] agna CD $\Sigma$  agnete A<sup>1</sup>HR $\Sigma$ WYZ.*

<sup>1</sup> See  $\Sigma$  (215) with Dr. MacCarthy's note, and P p. 182 note.





**Haec sacrosancta.** ACDHJRSWYZ. SW have a cross at *sacrosancta* (l. 2).

l. 2. *hec sacrosancta om.* RZ. commixtio + et (*om.* Z) consecratio RZ.

l. 3. sit] fiat (*ante* commixtio (l. 2) RZ) + mihi (nobis V) et HJWY. omnibus] mihi omnibusque S. omnibus sumentibus] accipientibus nobis R nobis accipientibus Z. salus . . . corporis et *om.* RZ.

l. 4. et] atque A. ad] in R. et ad . . . salutaris *om.* C. ad . . . eternam] uita aeterna Z. promerendam . . . salutaris *om.* RZ. eternam promerendam] capessendam aeternam DJW aeternam capessendam V + et capessendam HS + sit J.

l. 5. *fin.* + per &c. DHSY + amen JRWZ.

**Domine sancte pater.** ADHJSWY.

l. 6. michi] nobis Y. hoc] *om.* D + sacrosanctum HJS.

l. 7. filii tui dni. (+ dei V) nostri i. c. (*exc.* DH). dni. nostri i. c. *om.* H. ita] tam W + digne HJSW.

l. 8. assumere A. merear (*mereamur* JY) per hoc (*hec* W) (*exc.* D). omnium *om.* V.

l. 9. meorum] nostrorum JY. de *om.* (*exc.* J). tuo *om.* A. spiritu sancto A. repleti + et (atque W) ab aeterna damnatione liberari et in die iudicii cum sanctis et electis tuis in perpetua requie collocari AW + et pacem tuam habere S. quia &c.] per eundem A.

l. 10. d. + solus JSW. et preter te non est alius *om.* D. alius + nisi tu solus V. cuius regnum &c.] qui uiuis &c. V.

l. 11. gloriosum *om.* HJW. + sine fine *ante* permanet HJSW. amen *om.* Y.

**Perceptio corporis.** DRSYZ.

l. 12. perceptio *om.* S. et sanguinis *om.* RZ. c. + sacramentum S.

l. 13. quam] quod S. ego *om.* (*exc.* R). + licet *ante* indignus S. peccator *om.* sumere presumo] accipio S. michi proueniat] proueniat mihi Z sit mihi S mihi ueniat V.

l. 14. in] ad V. in iudicium] iudicio S. et] nec ad V. condemnationi S. sed + pro (*exc.* S). prosit pietate S.

l. 15. michi ad &c.] corporis mei et animae saluti amen S.

ad purgationem peccatorum et *om.* RYZ. mentis] animae V.

l. 16. corporis + et ad medelam percipiendam R.

**Domine ihesu christe.** ACHJRSWYZ.

l. 18. sancto spiritu C. uiuificasti] saluasti C.

l. 19. me + quæso SW. sacrum] sacrosanctum AHJSYZ. et + hunc S. a cunctis] ab omnibus HRYZ (?).

l. 20. et *pri.* + ab HJSW. meis *post* iniquitatibus AHJRSW.

l. 21. semper *om.* ACY *hiat* Z. oboedire] inherere R *hiat* Z. preceptis] mandatis HJRSWZ. in perpetuum *om.* JR.

l. 22. + permittas *post* separari JRSY *post* perpetuum (l. 21) H. + saluator mundi *ante* qui uiuis S. qui uiuis] amen J.

**Placeat tibi.** CDHRSWYZ.

l. 23. dne. d. *om.* (*exc.* D). sancta trinitas *om.* D. trinitas + d. W. + sanctum *ante* obsequium D.

l. 24. ut + hoc CHSWY.

l. 25. maiestatis *om.* † W. tibi . . . obtuli (l. 26) *om.* Z. tibi] *om.* C + sit (*exc.* CZ). acceptabileque † C. michique *om.* C. et] int W.

- l. 26. propitiabile te miserante z + meritis et intercessionibus &c. z.  
 l. 27. qui uiuis &c.] per c. dnm. nostrum amen R om. CZ.

## MISSAE VOTIVAE.

p. 77.

## DE S. TRINITATE.

- l. 2. In M this is the mass for the Octave of Pentecost.  
**Office and Psalm.** ACDHRSWY.  
 l. 3. trinitas + atque.  
**Collect.** ACDTHJAMPERSWYZ.  
 l. 7. dedisti + nobis JY.  
 l. 9. maiestatis + tuae D.  
 l. 10. semper om. F.  
 l. 11. qui uiuis &c.] per dnm. DJJAMPRWZ in qua uiuis &c. CHY.  
 l. 13. This is the usual epistle in this mass. But CRW include v. 11 (not v. 12) as well as v. 13.  
 l. 17. This epistle appears along with the last in HYS.  
 l. 19. The grail in ACDTHARSWY begins *Benedictus es dne. qui intueris abyssos et sedes super cherubin*. Probably these words have been accidentally omitted here: which would account for the heading V instead of *Gradale*. The resemblance of the words *Benedictus* and *Benedicite*, over which the scribe stumbles in l. 22, would suffice to explain the error.  
 l. 20. In this V E agrees with CT<sup>a</sup>. ADHSY have *Benedicite deum caeli quia fecit*, RW *Benedictus es in firmamento*.  
 l. 22. Read *Benedictus*. E here follows DJTHRSWY: while C, agreeing with A, has *Libera nos*. S adds another V *Laudate pueri*.  
 l. 24. This may represent a V in the exemplar which the scribe began to copy, but changed his mind.  
**Gospel.** Inflection mark over v. 4 *reminiscamini* (l. 27).  
**Offertory.** ACDHRSWY.  
 l. 30. benedictus + sit.  
 l. 31. alleluia om. (exc. s in tempore paschali).

- p. 78. l. 1. [silenter] The direction that *Suscipe s. Trinitas* should be said silently seems to be unusual. It is found, however, in Montecassino Cod. 127 (xi. 5), a manuscript of the eleventh or twelfth century (Ebner, *Quellen und Forschungen zur Geschichte und Kuntsgeschichte des Missale Romanum Iter Italicum*, p. 310): 'Sacerdos . . . secrete dicat hanc orationem, *Suscipe*,' &c.  
 l. 2 sqq. We have here a portion of the ordinary of the mass. This seems to confirm the conclusion already reached (above p. 168) that the mass for the Holy Trinity in E was a missa canonica, embodying the ordinary and canon.<sup>1</sup> Our scribe has written this mass very carelessly (see below on l. 23), and may well be supposed to have forgotten to omit portions which, in the rearrangement of the book (see above, p. 168), ought to have been struck out. His error, if such it was, has preserved to us the only portion of an Anglo-Irish Ordinary now remaining, with the exception of *In spiritu humilitatis*, left in the Missa pro defunctis in D (p. 34). The form of *Suscipe* given here is

<sup>1</sup> It may be observed that the collect following the hymn *Sén dé* in the Irish *Liber Hymnorum* (ed. Bernard and Atkinson, vol. i. p. 30), is made up of phrases from *Suscipe s. Trinitas* and the secret of this mass.



longer than those of HSY, and differs much from them in other respects. The form, so far as I have noticed, which approaches most closely to ours is that given in  $\Delta$  (p. 9). With this and with R it is collated below. Almost identical with  $\Delta$  is the form given in Martène, *De Eccl. Rit.* I. iv. 12. t. i. col. 509, from an ordo edited by Flaccus Illyricus, which Martène believed to have been in use at Salzburg.

l. 6. The omission of the name of St. John Baptist is worthy of note. Le Brun says (*Explication*, Pt. iii. art. ix. note 41) that St. John is not named in the Micrologus, nor in any missal before the twelfth century. This statement cannot indeed be accepted without reserve (see Paciaudi, *De Cultu S. Johannis Baptistae*, Rome, 1755, p. 138): but the absence of the clause containing the name may indicate an early date for the text of E at this place.

l. 7. Read *placuerunt*.

et] This word is, of course, superfluous. But in a very large number of instances a clause is introduced at this point, beginning with *et*, and apparently intended to adapt the general form for use on special occasions not otherwise provided for (see below in the collation). When the missal was revised and rearranged, this clause, if it were specially appropriate to the Trinity Mass, would quite naturally be marked for omission. It is not impossible that the scribe, by an oversight, allowed the first word to stand, while passing over the remainder.

**Suscipe Sancta Trinitas. AR.**

- l. 2. offerimus R. in] ob R.
- l. 3. incarnationis natiuitatis om. R.
- l. 4. atque] et R om. A. i. c. dni. nostri R.
- l. 5. honore AR. beatissime . . . christi et om. A. beatae R. uirginis marie] mariae semper uirginis R. genitricis . . . christi om. R.
- l. 6. + et b. ioannis baptiste et sanctorum ap. petri et pauli et istorum ante et omnium R. tuorum . . . mundi et om. R.
- l. 7. et + eorum quorum hodie festiuitas celebratur et quorum hic nomina et reliquiae habentur A.
- l. 8. omnibusque fidelibus christianis om. AR.
- l. 9. ut] et R. omnes om. R.
- l. 10. qui in trinitate &c.] per &c. R om. A.
- l. 12. deinde] E here follows the Roman rather than the English usage. In HSY *Orate* does not immediately follow *Suscipe*.
- l. 17. These verses, or some of them, were not uncommonly used as a response to *Orate*. See Rome Bibl. Angelica Cod. D. 7. 3 (Ebner, *Quellen und Forschungen*, Iter Italicum, p. 135), Milan Bibl. Ambros. Cod. H. 255. inf. (ib. p. 306), Amalarius *De Eccl. Off.* iii. 19 (Hittorp, p. 192b), Ps-Alcuin *De Div. Off.* (Hittorp, p. 82b), Durandus, *Rationale*, IV. xxxii. 3, the York Missal (Y i. 171 sq.) and the usage of the Carmelites as reported by Le Brun (*Explication . . . des Prières et des Cérémonies de la Messe*, Liège, 1777, t. i. p. 372).

**Secret. ACDTHJAMPERSWYZ.**

- l. 19. dne. om. Y. d. nr. om. AC. nr. om. DFHPSWZ. + trinitas sancta ante per HSY. per . . . uirtutem et om. (exc. HAY) post claus. sequ. (et ante per) HY.
- l. 20. et . . . inuocationem om. AM. sancti nominis AHJRSWY. sancti om. CDFPZ.
- l. 21. cooperante sancto spiritu om. (exc. HMSY). spiritu sancto HMSY.



- l. 22. per &c.] qui uiuis &c. HSW qui in trinitate perfecta &c. v per CDJAPZ om. Γ. eundem om. AR.  
 l. 23. The concluding portion of the mass has been omitted. Compare above on p. 11, l. 35 and below on p. 91, l. 10. This blunder of the scribe is readily accounted for, in the present instance, on the supposition that in the exemplar the Trinity Mass was a missa canonica. For in that case several pages, containing the Canon, would intervene between the secret and the common. See above on p. 73, l. 16; p. 78, l. 2.

## DE S. CRUCE.

- l. 24. feria vi] so CHJAPSW. Bishop Forbes (*Arbuthnott Missal*, p. xxxix) here incorrectly reads *feria iii*, as does also Mr. Warren in C.  
 l. 26 sq. Read *uita, liberati, saluati*.  
**Office.** ACDHRSWY.  
 l. 26. salus + et D. quem] quam DW. et sec. om. saluati et liberati.  
 l. 27. sumus + per W.  
**Collect.** ACDHJAPRSWY.  
 l. 30. dni. nostri i. c. om. APR. i. c. om. A.  
 l. 31. sanctificari APW.  
 l. 32. q.] propitius D.  
 l. 33. ubique om. C. per + eundem ACHRSWY.  
 p. 79. l. 5. We have this V in DHRSWY: not in AC. AR add a V: *Dicite in gentibus*: C has V *Nos autem*: D combines these two, giving *Nos autem, Dicite in gentibus*. Thus in this grail E differs from DR, still more from AC, and agrees with HSWY. Γ<sup>a</sup> has no provision for this mass.  
 l. 5. Read *dulcia*: though D has *dulce*.  
 V. DHRSWY.  
 l. 5. ferens] pondus† D.  
 l. 6. portare] sustinere. dnm.] deum D.  
 l. 7. Read *matheum*.  
**Gospel.** Inflection mark over v. 19 die (l. 9).  
**Offertory.** ACDHRSWY.  
 For collations see on p. 67, l. 34.  
**Secret.** ACDHJAPRSWY.  
 l. 15. nos q. dne. ab omnibus R. q. dne. AS. q. om. JAP. mundet] purget (exc. AD).  
 l. 16. + immolata post crucis HRSWY post etiam C. offensa DJAP offensas HSY offensum C.  
 l. 17. per + eundem HY.  
**Common.** ACDHSWY.  
 l. 19. liberati + sumus.  
 l. 20. redemit + nos. alleluia sec. om. (exc. D). fin. + alleluia D.  
**Postcommon.** ACDJAPRSY.  
 l. 22. nobis om. J. + q. ante dne. AJ. quos + in D.  
 l. 23. fecisti (post honore P) DJP. eius] tuis A. presidiiis A.

## DE S. MARIA.

- l. 24. in sabbato] So JP: compare *Micrologus*, cap. 60, and s col. 759\*, where five reasons are given why 'Sabbato celebratur de beata Virgine.' But Γ (col. 388) has *feria tertia*. In s the mass of the B.V.M. is said daily (col. 761\*).

ab octauis] There are in E four masses de S. Maria, the period during which each is to be used being indicated in its title, viz.: (1) p. 79, l. 24 *ab octauis*; (2) p. 80, l. 35 *in aduentu dni.*; (3) p. 81, l. 14 *de natiuitate dni. usque ad purificationem*; (4) p. 82, l. 30 *in resurrectione usque ascensionem ioc̃l.* Now (2) and (3) account for the interval between the beginning of Advent and Feb. 2. The meaning of (4) is not so clear; but it seems likely that *ioc̃l* is an error for [*el*] *i oc̃l*, i.e. *et in octauis [eiusdem]*; or for 7 [*per*] *oc̃l* (see above on p. 11, l. 31), i.e. *et per octauas [eiusdem]*. If so this mass is intended for use from Easter to the Octave of Ascension. It seems clear that 'octave' most probably refers to the same festival in (1) as in (4). Thus (1) will mean 'from the Octave of Ascension (to Advent).' Our four masses therefore are for (1) Octave of Ascension to Advent; (2) Advent; (3) Christmas to Candlemas; and (4) Eastertide. Now if we turn to R we find the last three of these, the first with a slight variation to be noticed immediately, and a fifth which is obviously needed to complete the series, viz., from Candlemas to Easter. How are we to account for the absence of a mass for the last of these periods in E? Most probably by supposing that it was accidentally omitted by the scribe. This part of the missal is extremely confused in its arrangement, as we shall have to notice hereafter, and bears tokens of a bungling attempt to alter the order of the masses. Nothing is more likely than that in the process of changing the sequence a mass should be omitted. Or possibly (1) served for the earlier period as well as for that with which its title connects it. But, however this may be, it suffices to say that similar lacunae occur in other books, as, for example, V. It remains to observe that the mass for the time preceding Advent is entitled in R 'a penthecoste usque ad aduentum,' not as here 'ab octauis [ascensionis].' The difference is trifling, affecting at the most only the mass for the Vigil of Pentecost. But indeed it is possible that E contemplates no mass of St. Mary on that day. In the case of the Missa de S. Cruce, which was said weekly, a long list of circumstances is given in S (col. 748\*) which would entail its omission. And where the Mass of the B.V.M. was used only once a week, it is not improbable that it was similarly superseded on certain great days, of which Whitsun Eve might well be one. If there was no Missa de S. Maria on Whitsun Eve, the directions in R and E are equivalent.

The mass which corresponds to the present in its contents is variously headed. It is *Missa de S. Maria* without addition in ACFJAP, while in R the addition is given a *penthecoste usque ad aduentum*, in S a *purificatione usque ad aduentum dni.*, in W a *festo purificationis usque ad pascha et a festo s. Trinitatis usque ad aduentum dni.*, in Y a *festo purificationis ad caput ieiunii et a festo, &c.* (as W), in H *post purificationem*. D has no title.

l. 25. Read *puerpera*.

l. 27. This is the psalm in CD (*et gaudia*) HY. A has *Quia concupiuist*, S *Benedicta tu*, W both of these latter, R *Virgo dei genitrix*. I<sup>a</sup> is without the mass.

Collect. ACDTHJAPRSWY.

l. 30. nobis famulis tuis AP.

l. 31. salute] sanitate ACDHJRY prosperitate GAP.  
gloriosa] gloriosae ac CD.

l. 33. futura] aeterna HRSWY.



**Epistle.** Inflection marks over *Title sapientiae*; v. 15 potestas.

p. 80. l. 6. For Mondays only in S. D adds two, and W one verse after l. 7. ACHRY agree exactly with E. No mass in I<sup>o</sup>.

l. 8. Read *iohannem*.

l. 9. *Stabant iuxta crucem* occurs in W as an alternative gospel in this mass, as here. HRSWY direct its use at Eastertide.

**First Gospel.** Inflection mark over v. 27 hora (l. 10).

**Offertory.** ACDHRSWY.

l. 16. felix + nanque (*exc.* C) + ualde C (*om.* nanque D 7 + nanque C 164). es *om.* C *post* sacra D (p. 7).

l. 17. d.] dns. AC. nr. *om.* W. fin. + alleluia alleluia D + alleluia AHS ('extra lxx usque ad pascha') V.

l. 19. Read *beatæ*.

**Secret.** ACDHPRSWY (J in another mass de S. Maria).

l. 19. dei . . . marię] mariae semper uirginis APJPRS. semper HV.

l. 21. nobis *om.* C. fin. + et pacem CHRSWY + et iram tue indignacionis quam iuste meremur propiciatus auerte W.

l. 22 sqq. See above on p. 44, l. 18.

**Preface.** AD.

l. 25. concedas sempiterna A. concedet D.

l. 28. Read *tuo*. C reads *domina* for *domino*: and so we have it p. 67, l. 4. So also V ii. p. 83. I have not found this common here elsewhere, except in C.

**Postcommon.** ACDHJPRSWY.

l. 31. beatissimae J. beatę . . . marię] b. mariae semper uirginis AR eius FPS.

l. 32. nos patrociniis HJV. nos *post* q. (l. 31) A.

l. 33. cuius + sanctissima A.

l. 34. dnm. &c.] eundem HWY.

#### DE S. MARIA.

l. 35. in aduentu dni.] *ab aduentu dni.* C: *ab aduentu usque ad natiuitatem* R: *infra aduentum* . . . nisi in festo conceptionis S: in aduentu HY: *per totum aduentum usque ad festum natalis dni.* W.

**Collect.** CDHRSWY (AJZ for Annunciation AMP collecta for Annunciation).

For collations see on p. 54, l. 2.

p. 81. **Secret.** ACDJA (S for trans. of St. Martin HV for St. Egidius).

l. 4. semper *om.* C.

l. 5. in . . . sancta *om.* S. eius ueneratio (*om.* in) ADHY. sancta *om.* CJA.

l. 6. maiestati tuae S.

**Postcommon.** ACD (G for Assumption).

l. 8. satiati] sacra C. q. *om.*† G. nos *om.*† G.

l. 9. protectione + ubique A.

l. 10. sancta + uirgine A.

l. 12. per &c.] qui tecum AC per eundem D.

#### DE S. MARIA.

l. 14. *Ab octauis epiphaniae usque ad purificationem* Y: *A die circumcisionis usque ad purificationem* H: *In natali dni.* A: CDRSW as here.

l. 18. Read *praemia*.



**Collect.** ACDHRSWY (G for Assumption JA for Sunday after Christmas ΓMP for January 1).

l. 17. qui + spe G.

l. 18. humano . . . praemia om.† C. prestitisti] praetulistis J.

l. 19. per] ex† A.

l. 20. uitae + nostrae G. per om. (exc. G).

**Secret.** CDSW.

l. 25. substantiam post eiusdem (l. 24) CS. praesenti hoc C.

l. 26. dnm.] eundem CS.

l. 29. Read *auctorem*.

**Postcommon.** S (C for Purification).

For collation see on p. 52, l. 26, where the text in E differs from that given here.

#### DE RESURRECTIONE.

l. 32. The scribe in error wrote here the title of the next mass. He subsequently altered it (see footnote) to *De resurrectione usque ascensionem*, which agrees with D, *De resurrectione*. D is the only other missal in which I have found this mass. It is evidently out of place here, intruded into the series of missae de S. Cruce and de S. Maria. Probably a rearrangement had been attempted of the Votive Masses, and the difference in order of the masses in E and its exemplar was the cause of the error in the rubrication. Bishop Forbes (*Arbuthnot Missal*, p. xxxix) omits the title of this mass.

p. 82. l. 1. *nostra*] This word is an error of the scribe for *noster*. It should have been marked with an obelus.

p. 81. **Collect.** D(ΓAMP orationes paschales G orationes paschales uespertinales).

l. 36. in om. D.

p. 82. l. 1. *nostra*† om. D. baptismo regenerari fecisti D.

l. 2. b. immortalitate facias D. dnm.] eundem ΓAMP.

l. 3. See footnote. I am unable to offer any satisfactory explanation of this line. The latter part should probably be expanded *in resurrectione (usque) ascensionem*. The fact that these words occur in the title of the next mass suggests that we have here a second fruitless attempt of the scribe to insert it in its proper place (see above on p. 81, l. 32). But the two first letters cannot represent *de sancta cruce*, and there were no letters before those which now remain legible.

l. 7. Read *id*. The symbol for *est* (pl. II. l. 6 from end) is confused with the letter *d*.

**Secret.** D (ΓAMP orationes paschales G as collect for Wednesday after Easter).

l. 5. unigenitum tuum om. (exc. D). unigenitum + filium D.

l. 6. ut] et M.

l. 7. nos] quos G. quod] quo P.

l. 8. reconciliatur† G + et DP. quod] quo P.

l. 9. i. c. + filius tuus (exc. DG).

**Postcommon.** D(ΓAP orationes paschales).

l. 12. actionibus] actibus DP rationibus ΓA. deponentes + in P.

l. 14. i. c. &c.] per eundem ΓAP.

## DE S. CRUCE.

l. 15. Incorrectly read by Bishop Forbes (*Arbuthnott Missal*, p. xxxix) *De S. Maria ad resurrectionem*. This mass, like the last, appears to be misplaced. It would naturally have followed the Missa de S. Cruce on p. 78. The scribe may have thought it fitting that the three masses for the Easter season should be brought together. They are together also in D, but in a different order. The corresponding mass in most books is that for the Wednesday before Easter. In some the collects are also used in a missa de S. Cruce.

**Collect.** ACDΓHJ.ΛMPRSWYZ.

l. 19. uoluisti] fecisti PZ. repelleres D. potestates Z.

l. 20. resurrectionis + eius DS. gratiam] gloriam DHY.

l. 21. dnm.] eundem.

**Secret.** AΓHJ.ΛPRYZ (SW for Thursday after xl<sup>a</sup> GM for Tuesday after xl<sup>a</sup> L mense septembri).

l. 23. nos + o. et Y (*semel*).

l. 24. gratae (*exc.* HYZ). sint A. pia + 'sacra' L. deferentis M.

**Postcommon.** ACDΓHJ.ΛMPRSWYZ.

l. 27. d. + intelligentiam spiritalem Z. temporalem + in cruce D.

l. 28. uitam + te HMRV (*semel*) Z.

l. 29. dedise] uenisse A.

## DE S. MARIA.

l. 31. iocī] Probably an error for *et* [*per*] *octauas*: so p. 11, l. 31 the symbol 7 (= *et*) is confused with the letter *i*.

**Collect.** D.

l. 35. fieri participes.

p. 83.

**Secret.** (D for missa in commemoratione incarnationis &c. dni. ACDΓHJ.ΛRSWYZ for Annunciation &c. MP among aliae orationes after postcommon of Annunciation.)

For collations see on p. 54, l. 29, where *q.* is inserted after *nostris* (l. 2).

l. 8. Read *nostris*.

**Postcommon.** D (ACDΓHJ.ΛRSWYZ for Annunciation MP among aliae orationes after postc. of Annunciation).

For collations see on p. 55, l. 2.

## DE OMNIBUS APOSTOLIS.

**Collect.** D (J for St. Alban).

l. 14. et mis. om. J. d. + ut† J. b. . . ap. (l. 15)] sanctum albanum &c. J.

l. 15. celesti] martyrii J.

l. 16. praesta q. ante o. (l. 14) J.

l. 17. frequentamus obsecrando] passionis agimus J.

l. 18. ita om. J. iugiter om. J.

l. 22. Read *andreae*.

l. 24. *suppliciter offerimus* is superfluous.

**Secret.** D (AΓ for SS. Abdon and Sennen G for Ember Saturday in September J for St. Alban HY for SS. Tiburtius &c.).

l. 21. salutaris om. ACDHY. dne. q. G. quam . . . offerimus (l. 24) om. G. quae† D. sanctorum . . . ap. (l. 23)] sancti albani &c. J.

- l. 22. apostolorum *om.* AGHY. petri . . . commemoratione] natalitiis AGHY.  
 l. 23. commemorationis† D. tuę maiestati *om.* AGHY. sup-  
 pliciter] recensentes AGHY.  
 l. 24. ligamina] uincula AGHY. prauitatis] iniquitatis G.  
 l. 25. karismata] dona AGHY.  
 l. 26. tribuat] conciliet AGHY.  
**Postcommon.** D (J for St. Alban).  
 l. 28. quos] nos D.  
 l. 29. ap. *om.* J. petri . . . ap. *om.* J.  
 l. 31. satiati D. indulgentiam + nos J.

## IN COMMEMORATIONE SS. PETRI ET PAULI.

- l. 33. The masses with similar headings in ACRWY differ from this in all their collects.  
**Collect.** D (I. mense aprili in dedicatione).  
 l. 35. b. . . . pauli] b. petri ap. L. tuorum *om.* D.  
 l. 36. gloriosam . . . perfecisti] facis esse gloriosam L.  
 + praesta L.  
 l. 37. ut et DL. doctrina semper ipsius L. muniamur] foue-  
 amur L.  
 p. 84. l. 2. Read *uota populi*. The origin of the present reading is plain. The exemplar must have had *uota uota plī*: taking the letter *a* with the third instead of the second word and omitting *o*, the scribe wrote *uota ut aplī*, as in the text.  
 l. 3. Read *confidentem, hostiae*: the interchange of *d* and *t* and of *a* and *ae*, is frequent in Irish MSS.  
**Secret.** D.  
 l. 7. Read *participare*.  
**Postcommon.** D (G as ad populum for Tuesday after xl<sup>i</sup> P as vesper collect for Wednesday after xl<sup>i</sup>).  
 l. 6. protege] respice GP. dne. + propitius ad GP.  
 l. 7. participare] proficere GP. apostolica intercessione *om.* GP.

## DE SANCTIS QUI IN ECCLESIA REQUIESCUNT.

- l. 9. Read *in ecclesia*. This mass appears, with some variety in the text of the collects, in many missals. The wording of the title is not uniform, but it seems in almost all cases to imply either that the saint or saints commemorated were buried in the Church, or that relics of them were preserved there. The title of our mass is apparently almost decisive that the Church for which E was written claimed to be the actual place of burial of the saints mentioned in the collects. The wording of the collects themselves does not indeed support this conclusion, and the use of *reliquie* in l. 12, without the alternative *corpora*, may seem to tell against it. But A was certainly used in the resting place of St. Augustine (Rule's edition, p. xi sq.), and *reliquiae* is found in it without *corpora* in all the collects. And *reliquiae* seems to be frequently applied to the *bodies* of the three Irish Patrons. See, for example, the Office for their translation as quoted by Colgan, *Trias*, p. 618, and compare the Annals at A.D. 1293.  
 l. 12. patricii n.] I am not aware that any parallel can be cited for this form of expression, and it certainly needs explanation. I mention first two suggestions which have been made to me, and which seem worth recording. 1. That it is a corruption of *patrocinium*. This



would be possible, with a careless scribe like ours, if the exemplar had *patroclū*: but *patrocinium* seems to be a reading entirely without support from other missals, and very improbable. 2. That it should be expanded *patricii nostri*. But (1) the scribe did not so understand it, for *n* with a point *before* as well as after it is nowhere used for *nostri*; and (2) though examples of *Patricius noster* in Irish literature may be forthcoming, it is not a phrase which might be expected to occur in a mass collect. I believe the most likely supposition to be the following: 3. That in the exemplar *patricii* did not occur in the text of the prayer, but was written in the margin opposite *n*. The scribe transferred it to the text, but in doing so, instead of putting the word in place of *n*, wrote it before this letter. We have here in short a conflate reading—by no means the only one in our MS. This hypothesis is borne out by the fact that the collect reads better without the name than with it: in fact, omitting *patricii*, it is almost identical in text with CD. And it is further supported by the absence of the name from the secret and postcommon.

The two foregoing notes appear to establish a probability that the Church to which our missal belonged claimed to be the burial-place of St. Patrick. But here an objection to this view must be considered. The title is inconsistent with the text of the prayers, the former implying the possession of the body of the saint, while the latter is quite appropriate if mere relics were preserved in the Church. Is it not possible, then, that the scribe simply copied the title without making the alteration in it which was required to adapt it to the collects over which it was placed? He has certainly been guilty of a similar blunder elsewhere (p. 55, l. 22). That he has been equally remiss here must be admitted to be a possibility: but it seems an improbable supposition, for the following reasons: (1) It involves the assumption that the scribe transcribed the title and the collects from different MSS. Otherwise the same incongruity between heading and prayers must have existed in his exemplar. Either in it, then, or in one of its ancestors, a definite title must have been substituted for one that was indefinite, without the corresponding changes being made in the prayers—a fact very difficult to account for in the case of a scribe less stupid than ours. (2) A more likely theory of the origin of the phenomena may easily be suggested. Let us suppose that the exemplar of E had a mass (as in C) headed *De sanctis presentis ecclesie*, with the words *corpora uel reliquiae* in all the collects. On its margin notes would be written, with the view of adapting the mass to the special circumstances of the church where St. Patrick was buried. Thus opposite the title would appear *qui in ecclesia requiescunt*: while opposite the collect would be the name *patricii, corpora uel* being marked for deletion. These latter notes would of course be intended to apply to all the prayers, though actually written opposite the first only. It would be quite in keeping with all we know of the scribe of E to suppose that a bungling attempt to incorporate the marginalia with the text produced the mass as it now stands. By some such hypothesis we must account for the conflate title for the mass of January 1 (p. 7, l. 14; see note) and for the reading *dignanter propitius*, p. 22, l. 14.

For the bearing of this mass on the history of the missal, see the Introduction, p. xiv *sqq.*

Collect. ACDJPZ (Y for *Fest* of Relics).

l. 11. q. om. P. nobis] *post* propitiare Y + indignis D.

l. 12. sanctorum . . . n'] sancti augustini confessoris tui

- atque pontificis A huius sancti 'n' m. tui z horum m. tuorum P. sanctorum + confessorum CD. patricii *om.* CDJY. 'n' *om.* J. + necnon *ante* et A. 'n' et eorum *om.* Y. et eorum . . . ecclesia *om.* J. et eorum . . . reliquiae] qui PZ. eorum] ceterorum (*om.* A) omnium sanctorum ACD. quorum + corpora uel CD.
- l. 13. hac] praesenti (*exc.* J). continentur] requiescunt (-scit z) CDPYZ. eorum] eius z. piis intercessionibus ADV.
- l. 14. semper *om.* P. protegatur] muniamur C.
- Secret.** ACDJPZ (W for trans. of St. Aldhelm, Y for St. John of Beverley and Feast of Relics).
- l. 16. clementia] pietas WY (*semel*) ecclesia† P. dne. q. (*exc.* CY). q. *om.* Y (*semel*). dne.] d. Y (*semel*) *om.* C.
- l. 17. munus oblatum] hanc oblacionem W. et] quod A. b. . . ecclesia] sancti aldelmi . . . pontificis W sancti confessoris tui iohannis episcopi Y (*semel*) praesent.um sanctorum Y (*semel*) sanctorum tuorum J huius sancti m. 'n' tu i z horum b. m. tuorum P. b. . . tuorum] sancti augustini confessoris tui atque pontificis necnon et ceterorum omnium sanctorum A horum sanctorum tuorum 'n' atque eorum D.
- l. 18. tuorum + et omnium sanctorum C. quorum . . . reliquie] qui D. corpora uel *om.* A. requiescunt] continentur A.
- l. 19. ecclesia + sacras A. orationes] orationem P. emundet] emundet† C absoluet Y (*semel*).
- l. 22. Read *pro*.
- Postcommon.** ACDJPZ (W for St. Taurinus Y for Feast of Relics).
- l. 22. misteria] *om.* C + dne. z. pro . . . ueneratione] in honore sancti confessoris tui taurini atque pontificis W pro ueneratione sanctorum tuorum J. sanctorum . . . ecclesia] sancti augustini &c. (*ut sup.*) A huius sancti 'n' m. tui z sanctorum m. tuorum P praesentium sanctorum Y.
- l. 23. 'n' et 'n' *om.* C. et 'n'] atque eorum D. + et omnium sanctorum *ante* quorum C. quorum . . . ecclesia] in praesenti aecclesia quiescentium D.
- l. 25. dne. q. A. dne. *om.* YZ. mereamur + habere z peccatorum] delictorum W *om.* C.
- l. 26. gratie] gloriae z *om.*† C.

## PRO EPISCOPO.

- l. 27. This mass is entitled *pro abbate* in AW, *pro antistite* in Y.
- l. 32. Read *piissimo*.
- Collect.** AHJSWY.
- l. 29. 'n' *om.* (*exc.* W) *post* nostro W. episcopo] abbati AW antistiti HY.
- l. 30. exempla J.
- l. 34. Read *suscipe*.
- Secret.** ASWY.
- l. 34. placatus suscipe s placatus admitte Y.
- l. 35. episcopum] abbatem AW. episcopum nostrum *om.* Y. 'n' *om.* s *post* tuum W. gregemque . . . commissum] commissumque sibi gregem A *om.* Y.
- l. 36. benignus *om.* Y. ubique + hic Y.
- Postcommon.** ASWY.
- l. 2. dne. communio W.



- l. 3. episcopum] abbatem AW antistitem V. 'n' om. AS *post* tuum V. et commissum S. commissumque . . . gregem om. V.  
 l. 4. + tua semper *ante* benigna V. benigna + q. S. conserua] custodi V.

## PRO EPISCOPO.

- l. 5. *Pro papa* HRSV, *Pro episcopis et sibi commissis* D, *Pro pastore* W, *Pro pontifice* Z. The mass here is really for an archbishop, as the text of the prayers shows. Compare above, Introduction, p. xvi.

**Collect.** CDHRSWYZ.

- l. 7. fidelium omnium HY. tuum + 'n' (*exc.* CD) + et HY.  
 l. 8. archiepiscopum] om. (*exc.* Z) pontificem nostrum Z. pastorem quem HY. pastorem om. CDW.  
 l. 9. et *pri.* om. (*exc.* CD). exemplo + eis HY.  
 l. 10. commisso] credito (*exc.* CD.)

**Secret.** CDHRSWY.

D uses plural for singular.

- l. 13. q. om. HY.  
 l. 14. archiepiscopum nostrum om. 'n' om. CD. pastorem ecclesiae tuae R pastorem populo tuo HSWY.  
 l. 15. esse HSY.  
 l. 20. Read *salut.*

**Postcommon.** CDHRSWY.

- l. 17. q. om. W. dne.] dni.† C + diuini (*exc.* CD).  
 l. 18. archiepiscopum nostrum om. 'n' om. D.  
 l. 19. pastorem ecclesiae tuae esse (*preesse* W om. HY) uoluisti (*exc.* CD). commisso sibi (*om.* HY) grege HRSV.  
 l. 20. sibi om. HWY. ac] et (*exc.* CD).

## PRO REGE.

- l. 25. Read *decenter*.  
 l. 26. Read *ad te*: cf. above on p. 17, l. 17.

**Collect.** ACTHJAMRSV.

- l. 23. rex nr. om. FAM. 'n' om. CHJRY *post* tuus A.  
 l. 24. qui + a I. tua miseratione] tuo nutu C. suscepit.  
 l. 25. omnium om. C. accipiat W.  
 l. 26. uoraginem] monstra (*exc.* ACS). euitare HY. et hostes superare om. FAMR. hostem AHJV.  
 l. 27. uita et ueritas HY.

- l. 29. Read *suscipe, tue*.

**Secret.** CDG (A pro rege et regina populoque christiano FA in another missa pro regibus HS pro rege et regina JW pro rege et regina liberisque (uel filiis J) eorum R pro imperatore).

Variants in AHJSW, which are obviously due to the different purposes for which the mass is used in these books, are not recorded.

- l. 29. + q. *post* suscipe s *post* dne. H. tue + quas S.  
 l. 30. 'n' om. (*exc.* GFJ) *post* nostri J. regis nostri om. GFAR. te om. (*exc.* C). supplicantis (-tes AHJS) om. D *ante* ut antiqua (l. 31) AHJSW. in om. ADGHJSW.  
 l. 31. populorum + quas (*om.* S) tuae maiestati offerimus HS. ut *ante* antiqua AHJSW. operare] te operante AHJSW.  
 l. 32. pacis om. AHJSW. christianorum ADHJSW romana G. libertas christiana C.



p. 86. l. 2. Read *sacramenti*.

**Postcommon.** ACFHJΛMRSWY.

- l. 2. salutaris . . . perceptio] communio salutaris AC oratio salutaris ΓJM oblatio salutaris HΛRY. perceptio *om.*† W.
- l. 3. tuum + regem nostrum ACHJSWY. 'n' *om.* CHJRY. ab *om.*† R. omnibus + q. HSY. et *om.* R.
- l. 4. obtineant† C. post *om.*† J.

PRO AMICIS CARNALIBUS.

l. 7. *Pro deuotis amicis* RZ (*marg.*), *Pro familiaribus* ACFHJΛMWY, *Pro familiam*† D, *Pro anniuersario* Z (*text*): without title in S (col. 741\*).

**Collect.** ACDΓHJΛMRSWYZ.

- l. 9. in] sancti. tuorum + cordibus (*exc.* HY) + corda HY.
- l. 10. infudisti ΓHJΛMRYZ. famulis + tuis DHY. et famulabus] + 'n' D *om.* M. tuis] *om.* D + 'n' Λ + fratribus et sororibus nostris CS.
- l. 12. sunt placita C.
- Secret.** ACDΓHJΛMRSWYZ.
- l. 15. q. *om.* Λ. dne. + d. ΓAM. et famulabus *om.* ΓM. tuis + 'n' AA.
- l. 16. maiestati + et praesta S.
- l. 17. sacrificia *om.* (*exc.* C). benedictionis] beatitudinis ΓJΛ.
- l. 18. gloriam eterne felicitatis] aeterne beatitudinis gloriam Z. felicitatis] beatitudinis DΓHJΛMRYZ.

**Postcommon.** ACDΓHJΛMRSWYZ.

- l. 20. haec + salutaria.
- l. 21. quorum + quarumque AHJRSWY.

PRO SEIPSO.

**Collect.** DHRSW.

- l. 27. queso] propitius R.
- l. 28. meorum + mihi. peccatorum] delictorum R. merear ministrare D merear famulari R.
- Secret.** ΓHJΛMSWZ (R in another missa pro se ipso).
- l. 32. offerre AZ. indignus R.
- l. 33. meis manibus Z. ut et MWZ.
- l. 34. quo] quod S quatenus R atque J. per *om.* Z.
- l. 35. mysterii SHZ. exhibitione Z. peccatorum + meorum Λ.

**Postcommon.** HRSW.

- l. 39. per huius . . . misterium (p. 87, l. 2) *om.* R. filii tui dni. nostri i. c. HS.

p. 87. l. 3. et . . . percipere *om.* R.

MISSA S. SPIRITUS.

l. 5. The collects of this mass are, as in most books, identical with those for Whitsunday, except that in the first of them *hodierna die* is omitted. For collations see above on p. 42 sq.

l. 8. Read *spiritu*.

PRO EMUNDATIONE CARNIS.

l. 16. The title of this mass varies. C has *Missa spiritus sancti*, Γ *Missa de spiritu sancto*, and similarly W has the three collects as alternatives in the *Missa de sancto spiritu*. DHSZ have *Ad inuocandam*

(*poscendam* DZ) *gratiam spiritus sancti*, P *De gratia sancti spiritus postulanda*, A *De cordis emundatione per spiritum sanctum postulanda*, Y *Ad postulandam gratiam*.

**Collect.** CDGHAPSWY.

l. 19. quem *om.* DΓA.

**Secret.** CDGHAPSWY.

l. 23. oblatio + q. HY. d.] *om.* C + q. S. ut] et ΓW.

l. 24. digna + in nobis D. habitatio efficiatur S.

l. 26. Read *offerentes*.

**Postcommon.** CDGHAPSWYZ.

l. 26. tibi offerentes] sumentes CΓHWYZ. nobis] *om.* W nos Z + q. CΓHSWY.

l. 27. dne.] o. Γ. d.] *om.* SZ + nr. D. + per gratiam sancti spiritus *ante* purificatis HSY. + q. *ante* purificatis Z. sepius *om.* C. celebrare] frequentare CHWY.

#### PRO PACE.

l. 33. Read *hostium*.

**Collect.** ACDGTHJAMRSWY.

l. 31. desideria + et G.

l. 32. tuis *om.* D. non potest dare M (*semel*).

l. 33. nostra *om.* G.

p. 88. l. 1. Read either *dicatae* with almost all MSS., or *dicatas* with D.

p. 87. **Secret.** ACDGTHJAMRSWY.

l. 36. concuti] noceri G.

p. 88. l. 1. dignare + et M. precibus et hostiis G. *dicatae* (*exc.* D) *dicatas* D + tibi (*ante dicatas* D). plebis + tuae D.

l. 2. pax + a GR. christianorum] romanos G.

l. 6. Read *supplices*.

**Postcommon.** ACDGTHJAMRSWY.

l. 7. ut] att C. in *om.* G. fidimus GM (*semel*).

#### PRO PETITIONE LACRIMARUM.

l. 9. *Pro lacrymis deuotionis* Y.

l. 12. Read *aquae*.

**Collect.** CDTHJAPRSY.

l. 11. o. + et RS. mitissime] clementissime CD mis. S.

l. 12. aquae uiuentis A.

l. 14. remissionemque + peccatorum R + eorum S. accipere mereamur S.

l. 18. Read *produc.*

l. 20. Probably we should read *ualeamus* with CS: but it is possible that *ualeant* is correct and *extingere* an error for *extingui*, which is found in most missals.

**Secret.** CDTHJAPRSY.

l. 17. hanc + igitur ΓJ. tuam *om.* quam . . . deus] q. dne. d. quam tuae maiestati (pietati C maiestati tuae Γ) (*exc.* HSY) quam tuae maiestati dne. HSY + supplices D. peccatis + nostris.

l. 18. q. *om.* respice propitius RS.

l. 19. nostris + copiosa HSY.

l. 20. ualeamus CS possint HY. *extingui* (*exc.* CS).

l. 24. Read *nostrorum*.

**Postcommon.** CPR (J as super populum).

l. 22. spiritus sancti R. dne. d. cordibus nostris.

- l. 23. nos + a R. efficiat lacrimarum (*exc. R.*).  
 l. 24. atque + ad† C.  
 l. 25. te largiente indulgentiae (*exc. C.*).

## PRO TEMPTATIONE CARNIS.

- l. 26. This mass has the first person singular throughout, for the plural, in A.

**Collect.** ACTHJAPRSWY.

- l. 28. corda nostra HY.  
 l. 29. casto] caste et TJP. corpore] corde J. mundo *om.*  
 TJP. corde] corpore CJ mente A.  
 l. 32. Read *sacrificare*.  
 l. 33. Read *absoluta*.

**Secret.** ACTHJPRSWY.

- l. 32. dne. + igne sancti spiritus CS. et *om.* (*exc. JS.*).  
 l. 33. libertate + ac munda mente S. possimus + et C. re-  
 tribue . . . tribuisti *om.* HY.  
 l. 34. saluare dignatus es ARW.  
 l. 38. Read *pudicitiae uel*, with C. The usual symbol for *uel* in Irish MSS. (†) is not unlike that for final *-lis* (l').

**Postcommon.** ACHJAPRSWYZ.

- l. 37. dne.] d.HJY + d.S. nr. et protector CHY. nr. + q. P.  
 adiua nos et *om.* JAP. nos + per uirtutem sancti spiritus  
 tua sancta sumentes HSY. et *sec.*] ut AHSY.  
 l. 38. nostra + uel C + et J. uel] et (*exc. C.*) nouitatis W.  
 l. 1. in *om.* J. resurrectionis gaudio] resurrectione iustorum  
 aeternis gaudiis A. gaudium CARW.  
 l. 2. iubeas + me A.

p. 89.

## PRO PLUVIA POSTULANDA.

**Collect.** AGTHJLAMRSWY.

l. 5. et *pri. om.*

**Secret.** AGTHJAMRSWY.

l. 9. oblati + q. RW. tribue nobis G.

- l. 12. This postcommon is made up of two, the first of which is found in GFAM, beginning *Tuere* and ending with *peccatis* (l. 13); the other in TJMR, running thus: *Da nobis q. dne. (dne. q. GM) pluuiam salutare et aridam terrae faciem fluentis caelestibus dignanter infunde per.* Only the first of these is included in the collations. The two are combined as here in AW.

- l. 14. Read *aridam*.

**Postcommon.** AGFAMW.

- l. 12. q. . . nos] tuere nos dne. q. (q. dne. AMW).  
 l. 13. propitius GFAM. terramque . . . infunde *om.* GFAM.

## CONTRA PLUVIAM.

- l. 16. I have not found this mass elsewhere. But the collect occurs as an alia for the postcommon in Gerbert, *Monumenta Veteris Liturgiae Alemannicae*, Typis San-blasianis, 1777, I. p. 303, and as a collect in the Liber Sacramentorum of Grimoldus (P p. 449), in addition to the places mentioned below. The postcommon also occurs as a collect in Grimoldus (P p. 450). The mass here serves the same purpose as that which follows, and these two are the only pair of alternative masses in the book (unless we are to except p. 87, ll. 5, 16). The



moist climate of Ireland suggests an explanation of the fact that there are two masses for fair weather. It is perhaps worthy of remark that there is no mass for rain in CD.

- l. 20. Read *inundationis*, or (with MP Gerb. &c.) *inundantium*.  
**Collect.** (MP one of two prayers for fair weather, headed in M *ad poscendam serenitatem*, in P *quando multum pluit*).  
 l. 18. *init.* + dne. ministerio] in mysterio P in ministerio M. nostra] tuae.  
 l. 20. *inundantium*.  
 l. 21. *se post* aquis P. regenerationis P.  
 l. 22. *esse om.* castigationibus P.  
 l. 25. This is the second of three collects in a mass in G *ad poscendam serenitatem*, of which the third is the postcommon of this, and the first the collect of the next, mass.  
 l. 27. Read *castigantis*.  
**Secret.** (G).  
**Postcommon.** (G as above Γ as collect of mass 'ad repellendam tempestatem' M 'oratio ad repellendam tempestatem').  
 l. 30. *nos om.* seruientium naturam.  
 l. 31. *instruis]* instituis.

#### PRO SERENITATE AERIS.

- p. 90. l. 1. Read *praeueniente*.  
 p. 89. **Collect.** ACDGTHJAMRSWY.  
 l. 36. *clamantes* + *clementer* Δ.  
 l. 37. *iuste post* nostris DGFJAMW.  
 p. 90. l. 4. Read *praeueniat*.  
**Secret.** ACDGTHJAMR (S for SS. Marcus and Marcellianus).  
 l. 4. dne. q. AH. tua gratia M.  
 l. 5. *semper om.* H.  
 l. 6. *offerimus]* deferimus GTHJAMR. *benignus om.* H.  
 l. 7. *intercessionem* + *omnium* D. *cunctis* + *nobis* DGFJAMR proficiat S. *ad salutem om.* D.  
**Postcommon.** ACDGTHJAM (S for St. Richard).  
 l. 10. dne. + *per haec sancta quae sumpsimus* S.  
 l. 11. *et* + *intercessione* . . . S. *tuorum* + *semper* S. *subleuemur* S. *que* . . . *adiuuatur om.* S.  
 l. 12. *intercessionem*† G *intercessorum* ACDH.

#### PRO ITER AGENTIBUS.

- l. 13. *Orationes ad proficiscendum in itinere* G. The singular is used instead of the plural throughout in ΔM, and in the collect and secret in GJ.  
**Collect.** ACDGTHJAMRSWY.  
 l. 15. *uiam* + *et actus* HY.  
 l. 16. *tuorum* + 'n' ADGFAM.  
 l. 17. *uia* et *om.* G. *et]* ac D uel J. *huius post omnes* HJV. *protegamur* CAW *protegetur*† Γ.  
 l. 21. Read *quas*.  
 l. 22. Read *precedente*.  
**Secret.** ACDGTHJAMRSWY.  
 l. 20. *propitiare* + q. MS. dne. *post* nostris R. *oblaciones* has M.  
 l. 21. *tuis* + 'n' ADGFAMW. *ut]* et DF.  
 l. 22. *illis* D. *et pri.]* + *actus* HY *om.* DJ.

- l. 23. comitare GFJR (*semel*). atque] ac D. eorum] illorum A  
om.† G.  
l. 24. praesidium D.  
l. 29. Read *ituri*.  
l. 31. Read *dexteræ*.  
**Postcommon.** ACGFM (J as collect 'pro fratribus in uia dirigendis' S as collect after mass).  
l. 28. disiungunt M. tuis] om. C + 'n' AFM. fidentibus GFJM.  
l. 29. et + praes taut S. per + omnem (*exc.* A). ituri] acturi G.  
eis om. J. digneris S.  
l. 30. nichil *pri.* . . . effectu (l. 33) om. AC. illis] eis S.  
l. 31. eis] om. J + sint S. sint + et S. et] ut GS.  
l. 32. iuste S. expetierunt G petierint S expetiemur J. celeri  
+ et prospero S. consequamur J.

## PRO INFIRMIS.

- l. 34. The singular number is used in AHJSV throughout.  
p. 91. l. 2. Read *referant*.  
p. 90. **Collect.** AGFHJAMRSWY.  
l. 37. orantes om. pro *pri.* + infirmis R.  
tuis + 'n' (*exc.* R). pro *sec.* om. M.  
p. 91. l. 2. tibi in ecclesia tua referant (conferant J) actionem  
(actiones JR).  
l. 7. Read *de eorum*.  
**Secret.** AGFHJAMRSWY.  
l. 4. d. + sub GMR. nutibus] uiribus W. suscipe + propitius A.  
l. 5. tuorum] famularumque tuarum GFA + 'n' HJSWY  
miseri cordiae tuae MS.  
l. 6. aegrotantibus om. *spost* quibus (l. 5) HMY. imploramus  
+ auxilium MS. periculis M.  
**Pestcommon.** AGFHJAMRSWY.  
l. 10. The postcommon is left incomplete (at the end of a page)  
in the MS. Compare p. 11, l. 35, and p. 78, l. 23.

## AD POSCENDA SUFFRAGIA OMNIUM SANCTORUM.

- l. 11. This title is taken from D. The running title is that found  
in ASWY. FR have the same title as D except that they omit *omnium*;  
and similarly Z *Missa omnium sanctorum*. H has *Oratio dicenda de  
omnibus sanctis in dominicis et in festis ix lectionum*, J *In honore  
omnium sanctorum*, A *Ad suffragia sanctorum postulanda*, C *Missa  
communis*.  
l. 18. Read *sentiamus*.  
**Collect.** ACDFHJARSWY.  
l. 13. o. + et mis. H.  
l. 14. nos *post* tuorum (l. 17) HS. sanctę + dei. genitricis  
+ semperque uirginis HY. sanctorumque DFJAR. celes-  
tium . . . profetarum om. DFJAR.  
l. 15. beatorum] sanctorum Y. apostolorum + euangelis-  
tarum SY.  
l. 16. martirum + et F. atque uirginum om. F. atque] ac A  
et J om. D.  
l. 17. tuorum] om. C. ut] et F.  
l. 18. dnm.] eundem ASY.  
**Secret.** ACDFHJARSWY.

- l. 20. q. *om.* (*exc.* ACW). dne. q. CW. intercedente . . . cum] intercedentibus DΓJAR. intercedente + b. ACHSWY + et gloriosa semperque uirgine S.  
 l. 21. genitrice + semperque uirgine HY.  
 l. 22. dnm.] eundem AWY.  
**Postcommon.** ACDΓHJARSΣWY (1. mense Aprili).  
 l. 24. sanctae marie et *om.* DΓJLAΣ. omnium *om.* Σ sanctae] b. HRSWY + dei genetricis HSY + semper uirginis SV. mariae + semper uirginis RW. omnium *om.* ΓJLA.  
 l. 25. tuorum *om.* C. merita] memoriam HRS commemorationem W sollemnia DΓJLAΣ. recolentes] facientes WY celebrantes DΓJLAΣ. caelestia sacramenta LΣ. praesta q.] quorum suffragiis q. largiaris L.  
 l. 26. agimus] gerimus. eorum . . . adiuti *om.* DΓJLARΣ.

## MISSA COMMUNIS.

- l. 28. The title of this mass takes many forms, but they are generally equivalent to that of JW, *Pro uiuis atque defunctis*. In HS it is simply *Oratio generalis*: in C *Missa communis*. In D it has no title.  
**Collect.** ACDΓHJAPRSWY.  
 l. 31. misereris *om.* P.  
 l. 32. supplices RW. exoramus] exoro ΓP imploramus J.  
 l. 33. decreui ΓP. adhuc uel praesens J.  
 l. 34. saeculum adhuc CDPRSW.  
 l. 35. suscepit + intercedentibus omnibus sanctis tuis R.  
 p. 92. l. 1. omnium *post* clementia (p. 91, l. 35) CDRSW *om.* ΓHJPV. et gaudia *om.* ΓPR. consequi mereantur] consequantur ΓPR. mereatur + W. eterna *om.* ΓPR.  
**Secret.** ACDΓHJAPRSWY.  
 l. 4. superna] eterna W.  
 l. 5. locandorum P. quaeso ΓP. ut + intercedentibus omnibus sanctis tuis R.  
 l. 6. suscepi ΓP. uel] et CDHRWY siue S. nomina omnium fidelium R. fidelium + uiuorum atque mortuorum CDHWY.  
 l. 7. scripta A.  
 l. 13. Read *ablutio*.  
**Postcommon.** ACDΓHJARWY.  
 l. 10. purificet AJR. o. et mis. d. *om.* C. et mis. *om.* A.  
 l. 11. sacramentum quod A. et + intercedentibus omnibus sanctis R. hoc tuum sacramentum *om.* A. tuum] tui mysterii Γ corporis tui W.  
 l. 13. ad ueniam] adueniat + C. ablutio] remissio J. sit *sec.*] *om.* A + defensio et ereptio de manibus omnium inimicorum nostrorum sit D.  
 l. 14. omnia *om.* CΓHJAY.  
 l. 15. fidelium *om.* ΓJ. omnium remissio D.  
 l. 16. delictorum] peccatorum AHJAY. per &c.] qui uiuis W.

## PRO OMNIBUS FIDELIBUS DEFUNCTIS.

- l. 17. Most of the parts of this mass are found in S. In the main E follows the missa pro trigintalibus of S.

**Collect.** ACDΓHJAPRSWY.

Expressed in the singular number in ΓJAPRWY.

- l. 24. inclina + q. G. aures tuas G. nostras + pro G.  
 l. 25. deprecamur] exoramus G.



l. 26. famularumque tuarum] tuorum (*exc.* GHS) + 'n' A1JAPW.  
 quas . . . iusisti *om.* G. quas] quem A (*semel*).

l. 27. in *om.*† C.

l. 28. tuorum *om.* G.

l. 29 sqq. The first three of these epistles are found in CHRSWY, with some diversity as to the occasions of their use. The books mentioned agree in giving also one or more epistles taken from I Cor. xv, CR having vv. 51-57, WSV vv. 20-23, while H has both these passages.

**Second Epistle.** Inflection mark over *Title* tesolonicensis.

l. 36. Read *fortissimus*.

p. 93. l. 2. I have not found this lesson elsewhere in the mass for the dead. But at Salisbury (Procter and Wordsworth, *Sarum Breviary*, vol. ii. col. 274), Aberdeen (*Aberdeen Breviary*, vol. ii, pt. i. f. 83 v.), York and Hereford (*York Manual*, Surtees Society, vol. lxiii. pp. 68, 123\*) it was the responsory to the first lesson at matins in the office of the dead.

l. 6. This is the *Y* in ACDWY. I<sup>th</sup>HS have *Animae eorum*, R *In memoria aeterna*.

l. 9. There is no tract in I<sup>th</sup>.

l. 14. Read *sustinui*.

l. 15 sqq. A has the same four Gospels as E: CR have likewise four, but replace our fourth by Joh. v. 24 (R 25)-29: HW have five, adding to the four here given (of the second of which H omits the last verse) Joh. v. 24-29: while to these five S (which again omits the last verse of the second) and V add a sixth, Joh. vi. 53 sq.

l. 31. I<sup>th</sup> has a different offertory: *Erue dne. animas. Y. Tuam d. piissime*.

l. 32. Read *eas*.

l. 33. Read *in*: the scribe having mistaken 7 for I. Compare above on p. 11, l. 31.

l. 36. *Y* is inserted here on the authority of AR. The rubric for the use of *Hostias* is in V 'Sacerdos ad altare incipiat,' in C 'Sacerdos se inclinat et dicit,' in S 'Post ablutionem manuum incipiat sacerdos . . . in medio altaris,' in W 'Faciendo oblacionem sacerdos super corporalia cum calice et patena dicat,' and in H 'Sacerdos . . . calicem eleuans deuote dicat.'

l. 37. Read *quarum*. *Tu suscipe* is assigned to the choir in CHS.

l. 39 sqq. From *Hanc lucem* to *dne. ihesu* (p. 94, l. 9) I have not found elsewhere.

l. 40. Read *quam*. The symbols for *quam* and *quia* are easily confused in Irish manuscripts.

**Offertory.** ACDHRSWY.

l. 32. manu] paenis R. lacus D.

l. 33. absorbeat (*exc.* CD) absorueat C obsorbeat D. obscurum R obscuris A + tenebrarum loca HSWY.

l. 36. dne. + laudis R.

l. 37. agimus] facimus DR.

l. 39. hanc . . . ihesu (p. 94, l. 9) *om.*

p. 94. l. 3. Read *uniuersarum*.

l. 4. Read *ille, eas*.

l. 5. Read *regionibus tenebrosis*.

l. 11. Read *humanae*.

l. 12. Read *absoluat*.

**Secret.** ACHSW (J in another missa pro defuncto).

Expressed in the singular in JW.

l. 11. tuorum] famularumque tuarum HS + 'n' AW + dne. J. uitii] *om.*† C + et peccatis JW. conditionis humanae HJS.

l. 12. q. dne. ante ab (l. 11) HS. quae + etiam HS.

l. 16. Read *es*.

l. 19 sqq. *Pro quorum* is a separate common in S for use 'in omnibus missis pro corpore praesenti et in omnibus anniuersariis et trigintalibus et in die animarum et quando ultimo fit seruitium mortuorum ante pascha,' ll. 15-18 serving for all other occasions. In C it is the common, ll. 15-18 being omitted. In AHRWY it is entirely omitted. In D the common is *Ego sum resurrectio*.

**Postcommon.** ACTHJAPSWY.

Expressed in the singular in JAPWY.

- l. 24. nobis + q. H. ut *om.* C post sumpsimus (l. 25) HS. per . . . sumpsimus *om.* ATJAPWY. sanctum *om.* HS.
- l. 25. tuorum] famularumque tuarum HS + famularumque tuarum C + 'n' ATJAPW. quam + semper (*exc.* CHW).
- l. 26. mereantur *om.*† C. accipere Δ (*semel*). delictorum] peccatorum (*exc.* ACS).

#### PRO EPISCOPO DEFUNCTO.

l. 27 sqq. The interchange of *sacerdos*, *episcopus*, *pontifex* and their cognates, in the different authorities in these two masses, is very remarkable. It is no doubt a survival of the ancient use of *sacerdos* as the equivalent of bishop. Thus in the present mass *sacerdos* would seem throughout to be a very early, if not the earliest reading, being changed to *episcopus* or *pontifex* when *sacerdos* became limited to the second order. The mass *pro sacerdote defuncto* appears to have been originally for a deceased bishop, and, in consequence of this change in the signification of the word *sacerdos*, to have been assigned in later books to priests. The reading *episcopi* in G at p. 95, l. 4, should be noticed in this connexion. See Bishop Dowden's monograph, *Observations and conjectures on the Kirkmadrine Epitaphs*, in the *Proc. of the Soc. of Ant. of Scotland*, vol. xxxii, p. 247 sqq.

l. 27. In GJAZ the heading is *Pro defuncto sacerdote*, in R *Pro defunctis episcopis seu sacerdotibus*. The title here supplied is in the singular, in accordance with the analogy afforded by the next mass. The singular number is used in the collects in AGJLAMWY.

**Collect.** ACDGHJLAMRSWY.

- l. 29. qui *om.*† G. tuos + 'n' (*exc.* HRSY).
- l. 30. pontificali] *om.* JL sacerdotali AM + seu sacerdotali R. dignitate (*om.* J) censeri fecisti JV. dignitate *om.* JL. censeri] uigere AGLMR + pontificem L. quorum . . . terris (l. 31) *om.* GLMR.
- l. 31. gerebant] regebat† J. ad horam gerebant (gessit Δ) CHAS. ad horam *om.* Y. eorum + quoque GAMR + et G. perpetuo *om.* Δ perpetua L. consortio . . . caelis] aggregentur consortio GMR quoque sede potiat†ur L.

**Secret.** ACDGJLAMRWY.

- l. 34. q. *om.* AW. dne. q. CLMR. famuli + et G. tuorum] ante quas (l. 35) G + et Δ.
- l. 35. pontificum] sacerdotum (-tis) AGJAMW episcoporum DLY + seu sacerdotum R + tui Δ. + 'n' post tuorum (l. 34) ALM ante quas GAW. quas] preces nostras pro quibus D. quas offerimus *om.* L. hostias offerimus D. hostias ante pro (l. 34) L. ut *om.* D. quibus + in hoc seculo R. pontificale cui M. pontificale] sacerdotale AJ + seu sacerdotale R.
- l. 36. misterium] ministerium AW meritum (*ante* donasti Δ) DGJLAMRY + in celesti regno R. donasti J. dones et

praemium] sanctorum tuorum iubeas coniungi consortio R.  
premium] meritum ACW.

- l. 37. The postcommon is headed *Ad complendum pro sacerdote* in Z.

**Postcommon.** ACDGJAWYZ.

- l. 38. dne. + q. D. et] ut CZ + per haec sacrosancta mysteria DW.

- l. 39. famulorum + et A. + n' *post* tuorum ACDGW *ante* in AZ.  
tui *ante* n' in A. pontificum] sacerdotum (-tis) AJAZ episcopi GY. uiuorum regione GJA. iubeas (iube C) gaudiis AC.

#### PRO SACERDOTE DEFUNCTO.

- p. 95. l. 1. Between this and the preceding mass C has a 'Missa pro abbate defuncto.'

The singular number is used throughout in GHMS.

**Collect.** CGHS (M as postcommon 'pro episcopo defuncto').

- l. 4. tuorum + n' GM. sacerdotum] episcopi G.

- l. 5. letitiaeque + in C (*lapsu*) G. regione G. in om. C. societatem G.

**Secret.** CHS.

- l. 8. dne. + d. nr. (*exc.* C).

- l. 10. ut] et (*exc.* C). pertinere] peruenire (*exc.* C).

- l. 11. The secret is left unfinished at the end of the last page of the gathering. It seems most likely that this gathering was followed by another, now lost, which contained the remainder of the present mass, and probably other masses for the dead. But this cannot be regarded as quite certain: other masses have been left incomplete by the scribe. See p. 11, l. 35; p. 78, l. 23; p. 91, l. 10.



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nobis (+ q) dne. ut (om. C) per hoc . . . (om.) animae	...	...	...	...	...	...	...	C 74; D 35; E 94 <sup>1</sup>	
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i. hierosolimam assumpsit	...	...	...	...	...	...	...	em. C 59; D 6; E 79	

<sup>1</sup> Two different collects.



Ascendit d. in iubilatione	...	...	...	gr. D 13; E 40: off. D 13; E 40
Asperges me dne. hyssopo	...	...	...	ant. C 205; D 2
Assumpsit i. xii discipulos	...	...	...	... eu. E 16
Assumpta est maria in caelum	...	...	...	gr. C 165; E 64
Attende				
caelum et loquar	...	...	...	...tr. C 139
q. dne. munera altaribus	...	...	...	C 192 (D 81)
Audi				
israhel mandata uitae	...	...	...	lesson C 139
maledicte satana adiuratus	...	...	...	... C 195
Audite				
insulae et attendite	...	...	...	ep. C 156; E 57
oues christi uocem redemptoris	...	...	...	... C 125
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<sup>1</sup> MS. 'Domine ne *et cā*': which seems to mean the seven penitential psalms (*cf.* C p. 100), however the abbreviation is to be expanded (? = *et caetera*).

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<sup>1</sup> Two different collects.



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	filiae sion	...	...	...	...	...	<i>lesson</i> C 116
	in gentibus quia	...	...	...	...	...	<i>gr.</i> D 6
Dies sanctificatus illuxit		...	...	...	...	...	<i>gr.</i> C 91; E 7
Diffusa est gratia		...	...	...	...	...	<i>gr.</i> C 191; D 75; <i>off.</i> C 150, 161, 190, 191; D 76, 77; E 52; <i>com.</i> D 78
Dignum et iustum . . sed in hac die gratias		...	...	...	...	...	Σ 245 (227)
Dilectus a deo et hominibus		...	...	...	...	...	<i>ep.</i> D 51
Dilexisti iustitiam et		...	...	...	...	...	<i>int.</i> C 160, 190; <i>gr.</i> C 161; <i>com.</i> C 161
Dilexit andream dns. in		...	...	...	...	...	<i>gr.</i> E 46
Diligam te dne.		...	...	...	...	...	<i>int.</i> C. 98; <i>int.-ps.</i> E 13, 55
Dimitte q. dne. d. peccata: <i>see</i> O. s. d. dimitte nobis		...	...	...	...	...	
Dirigatur dne. ( <i>om.</i> ) oratio		...	...	...	...	...	¶ Σ 230 (202)
Dirumpe dne. (+ <i>igne sancti spiritus</i> C) uincula		...	...	...	...	...	C 66; E 88
Dispersit dedit pauperibus		...	...	...	...	...	<i>int.</i> C 162; <i>gr.</i> C 162
Diuina (+ dne.) libantes mysteria (+ dne. D 86) quae		...	...	...	...	...	D 30, 86; E 84 (C 63)
Diuina libantes mysteria q. dne. ut		...	...	...	...	...	
eorum nos ubique		...	...	...	...	...	D 86
haec <i>salutaria</i> ( <i>om.</i> E) sacramenta...		...	...	...	...	...	C 66; D 27; E 86
Diuina libantes		...	...	...	...	...	
quae pro sanctorum		...	...	...	...	...	C 63 (D 30, 86; E 84)
sacramenta concede		...	...	...	...	...	D 39
Diuini muneris largitate satiati		...	...	...	...	...	C 188

<sup>1</sup> Two (or possibly three) different collects.



Diuino magisterio edocti ...	...	...	Σ 242 (220) (C 55, 125 ; D 22 ; E 32, 75)
Diuites egerunt et esurierunt ...	...	...	int.-ps. E 70
Dixit dominus			
ad moysen et aaron ...	...	...	lesson C 121 ; E 29
dno. meo sede ...	...	...	gr. C 88, 185 ; D 62, 65
Dixit . . . <sup>1</sup> discipulis suis amen amen dico uobis			
nisi granum frumenti ...	...	...	...eu. C 163, D 53
nisi manducaueritis ...	...	...	...eu. D 39
quia qui uerbum meum ...	...	...	...eu. C 73
Dixit . . . <sup>1</sup> discipulis suis cum			
audieritis proelia ...	...	...	...eu. D 59
ieiunatis nolite ...	...	...	eu. C 102 ; E 18
uenerit paracletus ...	...	...	eu. C 57 ; D 4 ; E 77
Dixit . . . <sup>1</sup> discipulis suis			
ecce ego mitto uos ...	...	...	...eu. D 45
ego sum uitis ...	...	...	eu. E 70 (C 183) (C 177 ; E 20)
Dixit . . . <sup>1</sup> discipulis suis et turbis iudaeorum			
omne quod dat (dedit E) ...	...	...	...eu. C 73 ; E 93
sicut pater ...	...	...	...eu. E 93
Dixit . . . <sup>1</sup> discipulis suis			
haec mando uobis ...	...	...	eu. C 179 ; D 44
hoc est praeceptum ...	...	...	eu. C 178 ; D 44
nemo lucernam accendit ...	...	...	...eu. C 186
nolite arbitrari ...	...	...	...eu. D 52
parabolam hanc homo quidam ...	...	...	eu. C 187 ; D 66
Dixit . . . <sup>1</sup> discipulis suis			
qui uos audit ...	...	...	...eu. D 66
quis uestrum habebit ...	...	...	...eu. E 56
scitis quia post biduum ...	...	...	passion C 109 ; E 25
si diligitis (diligentis E) me mandata ...	...	...	eu. C 58, 141 ; E 41
si manseritis in me ...	...	...	eu. C 177 ; D 41 (C 183) (E 70)
Dixit . . . <sup>1</sup> discipulis suis si quis			
diligit me sermonem ...	...	...	eu. C 143 ; D 15 ; E 42
uenit ad me et non ...	...	...	eu. C 182 (D 53)
uult post me uenire ...	...	...	eu. C 181 (C 162 ; D 49)
Dixit . . . <sup>1</sup> simile est regnum caelorum			
decem uirginibus ...	...	...	eu. C 191 ; D 76
grano sinapis ...	...	...	...eu. D 76
homini patri familias ...	...	...	...eu. C 99 ; E 13
thesauro abscondito ...	...	...	eu. C 189 ; D 75 (C 191)
Dixit . . . <sup>1</sup> discipulis suis			
sint lumbi uestri ...	...	...	eu. C 188 ; D 71
uidete uigilate et orate ...	...	...	...eu. D 62
uigilate quia nescitis ...	...	...	eu. D 66 (E 154)
Dixit . . . <sup>1</sup> petro			
sequere me ...	...	...	...eu. C 94 ; E 5
simon iohannis diligis ...	...	...	eu. C 158 (E 59)
Dixit . . . <sup>1</sup> turbis			
iudaeorum ego sum panis ...	...	...	eu. C 72 ; E 93 (Σ 231 (202) )
nunc iudicium est ...	...	...	eu. C 170 ; E 67
si quis uenit ad me ...	...	...	eu. D 53 (C 182)
Dixit			
isaias dne. quis credidit ...	...	...	lesson C 116
martha ad ihesum dne. si fuisses ...	...	...	eu. C 72 ; D 33 ; E 93
simon petrus ad ihesum ecce nos ...	...	...	eu. C 146 ; E 47, 61
simoni petro ihesus simon iohannis...	...	...	eu. E 59 (C 158)
Domine			
adiutor (+ noster C) et protector ...	...	...	C 66 ; E 88
audiui auditum tuum ...	...	...	tr. (gr.) C 121 ; E 28

<sup>1</sup> After 'dixit' follows 'ihesus,' 'dominus,' or 'dominus ihesus.

Domine	clamaui	...	...	...	...	...	...	...	ps. C 209 ; E 28, 33
	d. adiutor :	see	Dne. adiutor						
Domine deus meus	exaltasti super terram	...	...	...	...	...	...	ep. C 189 ; D 74	
	honorificabo te	...	...	...	...	...	...	...	ep. E 11
Domine deus noster	ihesu christe splendor	...	...	...	...	...	...	...	Σ 244 (226)
	multiplica super nos	...	...	...	...	...	...	...	C 172 ; E 70
	quam admirabile	...	...	...	...	...	...	...	int.-ps. C 95 ; E 6
Domine deus pater omnipotens	lumen indeficiens	...	...	...	...	...	...	...	C 148
	qui contritorum non	...	...	...	...	...	...	...	D 87
Domine deus qui	in ministerio (mysterio) aquarum :	see	D. qui ministerio						
	sanctos tuos cum	...	...	...	...	...	...	...	Σ 245 (227)
	tribulatos corde sanas	...	...	...	...	...	...	...	D 87
Domine deus	saluator nr. qui es uera salus	...	...	...	...	...	...	...	C 209
	salutis	...	...	...	...	...	...	...	ps. C 208
Domine exaudi orationem	...	gr. (Ps. ci) C 117 :	off. (Ps. ci) C 117 :						
	ps. (Ps. ci) C 117 <sup>1</sup> :	ps. (Ps. cxlii) C 100, 117, <sup>1</sup> 211 :	preces C 205						
Domine ihesu christe	fili dei uiui qui ex	...	...	...	...	...	...	...	C 56 ; E 76
	rex glorie libera	...	...	...	...	...	...	...	off. C 73 ; D 34 ; E 93, 94
Domine in uirtute tua	...	...	...	int.-ps. D 50 ;	E 56 (int. D 50 ;	off. D 49)			
Domine ne	in furore (Ps. vi)	...	...	...	...	...	...	...	ps. C 100, 117, <sup>1</sup> 211
	in furore (Ps. xxxvii)	...	...	...	...	...	...	...	ps. C 100, 117, <sup>1</sup> 211
	longe facias auxilium...	...	...	...	...	...	...	...	int. C 108 ; E 25
	memeris iniquitatum	...	...	...	...	...	...	...	...tr. C 102 ; E 18
Domine	non secundum peccata	...	...	...	tr. C 102 ;	E 18 : preces C 117			
	praeuenisti eum	...	gr. C 146 ;	D 65 ; E 47, 145 (C 182 ;	D 52 ;	off. C 146 ;			
						D 53, 62 ;	E 47)		
	probasti me	...	...	...	int.-ps. C 136, 178 ;	D 10, 42 ;	E 36		
	quinque talenta tradidisti	...	...	...	...	...	com. D 68		
Domine sancte pater o. aeternae deus	benedicere et sanctificare	...	...	...	...	...	...	C 126	
	da mihi (nobis) hoc (om. D) (+ sacrosanctum) corpus	...	...	...	...	...	D 22 ;	E 76	
	expelle diabolum	...	...	...	...	...	...	Σ 207	
Domine sancte pater o. aeternae d. qui	es et qui eras et qui	...	...	...	...	...	...	Σ 211	
	fragilitatem conditionis	...	...	...	...	...	...	C 207	
	omnia ex nihilo	...	...	...	...	...	...	C 147 ;	E 49
	uia et ueritas	...	...	...	...	...	...	Σ 221	
Domine sancte pater	o. aet. d. (om. Σ) te suppliciter (fideliter Σ)	...	...	...	...	...	...	C 209 ;	Σ 224
	uniuersitatis auctor	...	...	...	...	...	...	Σ 221	
Domine est terra et eius	...	...	...	...	...	int.-ps. C 86 ;	Ÿ Σ 243 (222)		
Dominus	dabit benignitatem	...	...	...	...	...	...	com. C 86	
	dixit ad me filius meus	...	...	...	...	...	...	...int. C 87	
	enim firmabit	...	...	...	...	...	...	... off. E 9	
	et saluator nr. i. c. pridie	...	...	...	...	...	...	aut. (?) Σ 218	
	i. postquam cenauit	...	...	...	...	...	...	com. C 120 ;	E 27
	in sina in sancto	...	...	...	...	...	...	... gr. E 40	
	nr. i. c. dixit ego sum panis...	...	...	...	...	eu. Σ 231 (202) (C 72 ;	E 93)		
	regit me	...	...	...	...	...	Ÿ Σ 232 (222)		

<sup>1</sup> See p. 197, note.

[illegible]

<sup>1</sup> A different lesson from the two others.



Erripe me dne.	ab homine malo	...	...	...	...	gr. (tr.) E 29 ; C 122 ; ps. E 28, 33
	de inimicis meis	...	...	...	...	... gr. E 24
Eructavit cor meum	...	...	...	...	...	int.-ps. C 160, 190, 191 ; D 73 bis ; off. D 77
Erudi q. (+ o.) dne. plebem	...	...	...	...	...	E 51 (C 148)
Esto mihi in deum protectorem	...	...	...	...	...	...int. E 15
Estote imitatores dei	...	...	...	...	...	... ep. E 21
Et						
ego te lino	...	...	...	...	...	E 202
gaudia matris habens	...	...	...	...	...	int.-ps. D 7 (C 60) ; E 62, 79)
ideo cum angelis	...	...	...	...	...	C 53 ; D 19 ; E 73
iustitia oriatur	...	...	...	...	...	int.-ps. C 151
petrus ad se reuersus...	...	...	...	...	...	int.-ps. C 159 ; E 59
ueniat super uos	...	...	...	...	...	preces C 100
Et enim sederunt principes	...	...	...	...	...	int. C 92 ; E 4 (gr. C 93) ; E 4
Ex ore infantium	...	...	...	...	...	int. C 95 ; E 6
Exaltabo te dne. quoniam	...	...	...	...	...	off. C 102 ; E 18 ; ps. C 208
Exaltatio diuina pietas	...	...	...	...	...	Σ 246 (228)
Exaltent eum in ecclesia	...	...	...	...	...	... gr. E 53
Exaudi d. orationem meam	...	...	...	...	...	int.-ps. C 181, 183 ; D 50 bis
Exaudi domine						
populum tuum	...	...	...	...	...	D 70
preces nostras...	...	...	...	...	...	C 100
q. supplicum preces	...	...	...	...	...	C 64
Exaudi me dne. quoniam benigna	...	...	...	...	...	ant. C 101 (E 17)
Exaudi nos dne.						
d. pater o. aet. d. et...	...	...	...	...	...	Σ 211 (C 205) (D 2)
i. c. d. nr. pro patre...	...	...	...	...	...	Σ 224
quoniam benigna	...	...	...	...	...	ant. E 17 (C 101)
Exaudi nos dne. sancte pater o. aet. d.						
et mittere	...	...	...	...	...	C 205 (D 2) (Σ 211)
ut si qua	...	...	...	...	...	C 205
Exaudi nos omnipotens						
d. ut quod nostro	...	...	...	...	...	C 84
s. d. et mittere	...	...	...	...	...	D 2 (C 205) (Σ 211)
Exaudi q. dne. plebem tuam et quae	...	...	...	...	...	C 148 (E 51)
Exaudi q. dne. populum : see Exaudi dne. populum						
Exaudiet te dns. in die	...	...	...	...	...	R 7 E 78
Exaudiuit de templo	...	...	...	...	...	int. E 55
Excita dne. q. potentiam	...	...	...	...	...	C 85
Exclamauerunt ad te dne.	...	...	...	...	...	int. E 61
Exi						
satana redde honorem deo	...	...	...	...	...	C 193
satanas da honorem deo	...	...	...	...	...	C 198
Exiit						
edictum a caesare	...	...	...	...	...	em. C 88
sermo (+ iste C 94) inter fratres	...	...	...	...	...	gr. C 94 ; E 5 ; com. C 95 ; E 6
Exorcizo te creatura aquae						
in nomine dei patris	...	...	...	...	...	C 204 ; D 1 ; Σ 213
per dnm. uiuum	...	...	...	...	...	Σ 212
Exorcizo te creatura salis						
in nomine dei patris	...	...	...	...	...	C 194 ; Σ 208
per deum uiuum	...	...	...	...	...	C 204 ; D 1
Exorcizo te						
et per i. c. filium eius	...	...	...	...	...	Σ 212
immunde spiritus et nomine patris	...	...	...	...	...	C 196
immunde spiritus per patrem	...	...	...	...	...	C 196
spiritus immunde per deum patrem...	...	...	...	...	...	Σ 220
Expectatio iustorum laetitia	...	...	...	...	...	ep. C 166 ; E 65
Expurgate uetus fermentum	...	...	...	...	...	ep. C 136 ; D 10 ; E 36
Exulta filia sion	...	...	...	...	...	com. C 90
ROSSLYN.						P



- Gloria  
 laus et honor tibi sit ... .. *hymn* C 108  
 Gloriosus d. in sanctis ... .. *gr* C 175; E 71; D 58  
 Grata sint tibi dne. munera ... ..  $\Sigma$  229 (199)  
 Grata sit tibi  
 d. haec oblatio munerum ... .. C 67  
 haec oblatio plebis ... ..  $\Sigma$  233 (205)  
 Grata tibi  
 dne. (+ q.) munera nostra efficiat ... .. C 166; E 64  
 sint q. dne. munera quibus ... .. C 190  
 Gratanter dne. munera dicanda ... .. D 77  
 Gratia dni. nostri i.c. et caritas ... .. *ep.* D 4; E 77 (C 56)  
 Gratiam  
*sancti spiritus (spiritus sancti: + dne. d. C)* cordibus nostris ... .. C 67; E 88  
 tuam q. (*om.*) dne. mentibus nostris ... .. C 152; D 84; E 55, 83  
 Gratias tibi agimus dne. sancte pater ... ..  $\Sigma$  243 (224)  
 Gustate et uidete quam suavis ... ..  $\Psi$   $\Sigma$  243 (223)  
 Haec dne. *communio salutaris (oblatio salutaris: oratio salutaris: salutaris sacramenti perceptio E)* ... .. C 64; E 86  
 Haec est  
 dies quam fecit dns. ... .. *gr.* C 136; D 11; E 37  
 haereditas seruorum ... .. *lesson* C 132; E 34  
 uirgo sapiens quam ... .. *gr.* D 75  
 Haec hostia dne.  
 placationis ... .. D 77  
 q. emundet ... .. E 16 (D 56)  
 q. et uincula: *see* Haec munera q. dne.  
 Haec hostia  
 q. dne. emundet ... .. D 56 (E 16)  
*salutaris (om.)* q. dne. quam ... .. D 31; E 83 (E 56)  
 Haec  
 in nobis dne. gratia ... .. C 191  
 munera q. dne. (*dne. q.*) et uincula ... .. E 56 (D 31; E 83)  
 nobis precepta seruantibus ... ..  $\Sigma$  215  
 Haec nos *communio dne. (om.)* purget a crimine et  
 famulum tuum ... .. E 85  
 intercedente ... .. C 62; D 82, 90; E 8 ( $\Sigma$  244 (224))  
 caelestis gaudii ... ..  $\Sigma$  244 (224) (C 62; D 82, 90; E 8)  
 Haec nos dne. *communio: see* Haec nos *communio*  
 Haec nos q. (*om.*) dne. (*dni. C: + diuini*) sacramenti ... .. C 63; D 24; E 85  
 Haec oblatio  
 (+ q.) dne. d. (*om. C: + q.*) cordis nostri ... .. C 58; D 24; E 87  
 dne. q. (*dne.: nos q. dne.: q. dne.*) ab omnibus ... .. C 59; D 6; E 79  
 dne. q. animam ... .. D 35  
 Haec  
 sacra nos dne. potenti ... .. C 86  
 sacrificia (+ dne.) quae sumpsimus ... .. E 72  
 sacrosancta commixtio ... .. C 56; D 22; E 76  
 Hanc igitur oblationem . . . *offerimus (offerunt)*  
 in honorem dni. nostri i.c. et in ... ..  $\Sigma$  236 (212)  
 ob diem in qua dns. i. tradidit ... .. E 27  
 pro animabus famulorum ... .. D 34  
 pro his *quoque (om. C 135)* quos regenerare ... .. C 135, 136, 142, 144;  
 D 12, 16; E 36, 41, 43  
 Hanc  
 igitur oblationem q.: *see* Hanc oblationem.  
 igitur oblationem seruitutis . . . q. dne. ut placatus ... .. C 54; D 20; E 74  
 lucem redde illis ... .. *off.* E 93  
 oblationem q. dne. d. (*om.*) quam tuae ... .. C 67; D 27 (E 88)  
 oblationem tuam quam tibi ... .. E 88 (C 67; D 27)



**Has**

oblaciones et sincera libamina ... ..  $\Sigma$  232 (205)  
 tibi dne. (+ d.) offerimus oblaciones ... .. D 84  
 Herodes enim tenuit et ligauit ... .. *gr.* C 167 ; E 65  
 Hi sunt uiri *miseriordes* (*miseriordia*) ... .. *ep.* D 57

**Hic est**

discipulus ... .. *gr.* C 94  
 panis uiuus ... ..  $\Sigma$  243 (222)

**His sacrificiis**

(+ q. C) dne. animae ... .. C 77 ; D 36  
 q. dne. concede placatus ... .. D 85

**Hoc**

corpus quod pro nobis ... .. *com.* E 24  
 sacrum corpus dni. ... ..  $\Sigma$  243 (222)  
 sentite in nobis quod... .. *ep.* C 108, 170 ; E 25, 67 (C 59 ; D 5 ; E 78)

**Hodie**

maria uirgo caelos ascendit ... .. *int.-ps.* C 165 ; E 64 : *gr.* C 165 ; E 64  
 nata est b. uirgo ... .. *int.-ps.* E 66  
 oblatus est in templo... .. *gr.* C 149 ; E 52  
 scietis quia ueniet dns. ... .. *int.* *gr.* C 86

**Hortamur uos ne in uacuum**

*ep.* C 103 ; E 19

**Hostia**

dne. q. quam in sancti ... .. D 42 (D 60)  
*haec (om.) q. dne. (dne. q.) quam sanctorum* ... .. D 60 (D 42)

q. dne. emundet nostra ... .. D 56 (E 16)

**Hostiam nostram q. dne. sancti N.**

*Hostias* ... .. C 183

dne. q. (om.) quas nomini ... .. C 160 ; E 60

et preces tibi dne. ... .. C 73 ; D 34 ; E 93

fidelium tuorum ... .. E 24

populi tui ... .. C 142

quas tibi offerimus ... .. C 187

**Hostias q. dne.**

nostrae deuotionis ... ..  $\Sigma$  232 (205)

quas nomini tuo : *see* Hostias dne. q. ... ..

quas tibi pro animabus ... .. C 80

**Hostias tibi dne.**

b. N. uirginis tuae dicatas ... .. D 79

humili *placatione* (*supplicatione*) ut ... .. D 38 (D 39) (C 79)

humili *supplicatione* (*placatione*) pro ... .. D 39 (D 38) (C 79)

in honore q. sancti patricii ... .. E 154 (C 150 ; E 55)

laudis offerimus ... .. D 10

placationis offerimus ... .. C 65

supplicatione deferimus ... .. C 79 (D 38) (D 39)

**Hostias tibi quas in honore sancti patricii**

*C 150 ; E 55 (E 154)*

**Huius nos dne. sacramenti semper**

*C 90*

**Humiliauit semet ipsum factus**

*int.-ps.* C 170 ; E 67

*See also* Christus factus est

Iam non estis hospites ... .. *ep.* C 178 ; D 42

Ierusalem quae aedificatur ut ... .. *com.* E 23

Ihesu c. dni. nostri corpore ... .. C 171 ; E 68

**Illumina**

faciem tuam super ... .. *com.* C 100 ; E 14

q. dne. populum tuum ... .. E 9

**Immensae maiestatis tuae : see Immensam maiestatis****Immensam**

clementiam tuam ... .. C 204 ; D 1

maiestatis tuae misericordiam ... .. E 50

Immutemur habitu in cinere ... .. *ant.* E 17

Improprium expectauit cor meum	...	...	...	...	off. C 115; E 26
In conspectu					
angelorum psallam	...	...	...	...	gr. C 171; E 69; off. D. 10
maiestatis tuae	...	...	...	...	D 29
In					
excelso throno uidi	...	...	...	...	...int. E 12
labiis meis meditabor	...	...	...	...	... $\bar{y}$ $\Sigma$ 243 (222)
medio ecclesiae	...	...	...	...	int. C 94; E 5, 68
mentibus nostris	...	...	...	...	C 152; D 23; E 54, 83
In nomine					
dni. omne genu	...	...	...	...	...int. C 115, 170; E 67
patris et filii	...	...	...	...	C 209
In					
omnem terram exiuit...	...	...	...	...	gr. C 158, 178, 179; D 43; E 59
omnibus requiem quaesiui	...	...	...	...	ep. C 165; E 64
In principio					
creauit d. caelum	...	...	...	...	lesson C 128; E 33
erat uerbum	...	...	...	...	...eu. C 91; E 3
In					
sole posuit tabernaculum	...	...	...	...	gr. C 151; E 54
spiritu humilitatis	...	...	...	...	D 34
splendoribus sanctorum	...	...	...	...	...com. C 89
te dne. speraui	...	...	...	...	...int.-ps. E 15
tribulatione sua mane	...	...	...	...	...lesson C 121; E 28
uirtute tua dne. laetabitur	...	...	...	...	int. D 50; off. D 49; (int.-ps. D 50; E 56)
Inclina dne.					
aurem tuam ad preces	...	...	...	...	C 71; E 92
aurem tuam et exaudi	...	...	...	...	...ps. C 208
ares pietatis tuae	...	...	...	...	C 69
Inclina q. dne. aures : see Inclina dne. aurem					
Inclinantes se dne. maiestati tuae	...	...	...	...	E 18
Indigni sumus dne. christe ut simus	...	...	...	...	$\Sigma$ 226 (195)
Indulge dne. paenitentibus nobis...	...	...	...	...	$\Sigma$ 246 (229)
Indulgentiam nobis dne. b. N. uirgo	...	...	...	...	D 73
Ingrederi in templum dei uiui (om.) ut	...	...	...	...	C 198
Ingrederi dno. in sanctam ciuitatem	...	...	...	...	gr. C 108
Initium euangelii dni. nostri i. c. : see Principium euangelii					
Intellige clamorem meum...	...	...	...	...	...com. E 21
Intende dne. munera					
pro sanctarum...	...	...	...	...	D 87
quae altaribus...	...	...	...	...	$\Sigma$ 248 (231)
Intende precamur altissime (+ d.) uota...	...	...	...	...	E 62
Intende propitius q. dne. oblata : see Intende q. dne. oblata					
Intende q. dne.					
munera altaribus	...	...	...	...	D 81 (C 192)
oblata tibi munera	...	...	...	...	C 183; D 54
Inter natos mulierum non surrexit	...	...	...	...	gr. C 156; E 58
Intercessio q. dne.					
b. mariae (+ semper D E) uirginis (b. N. ap. tui C 177 : b. Martini...) munera					C 61, 177; D 85; E 81
b. uirginum tuarum ab omni	...	...	...	...	D 87
Intrauit i. in quoddam castellum...	...	...	...	...	...eu. C 165; E 64
Intret in conspectu tuo	...	...	...	...	...int. D 46, 56
Introibo ad altare dei mei	...	...	...	...	...com. E 15
Intuere q. o. aet. d. et suscipere...	...	...	...	...	C 78
Inueni dauid serum meum	...	...	...	...	...off. D 53, 67
Inueniant q. dne. animae...	...	...	...	...	...C 78; D 37, 38
Inuocor rutuli dux	...	...	...	...	...hymn C 126
Inuocauit me et ego	...	...	...	...	...int. C 103; E 19
Iocunditatem et exultationem	...	...	...	...	...int.-ps. E 68
Iohannes autem cum audisset	...	...	...	...	...int. C 166; E 65

- Ipse**  
 in me manet ego in illo ...  $\bar{Y}$   $\Sigma$  242  
 tibi q. dne. sancte pater ... C 120; E 27  
 Iste sanctus digne in memoriam ... D 52  
 Isti sunt duae oliuae ... *gr.* E 62  
 Ite dicite iohanni caeci uident ... *com.* C 168; E 66 (*int.-ps.* C 166; E 65)  
 Iteramus o. d. deprecationem ...  $\Sigma$  246 (229)  
 Iubilare deo omnis terra ... *gr.* E 12  
 psalmum ... *int.-ps.* E 12  
 seruite ... *gr.* E 38; *tr.* E 15; *off.* E 12  
**Iudica me**  
 d. et discerne ... *int.* E 23; *ps.* C 208  
 dne. ...  $\bar{Y}$   $\Sigma$  243 (222)  
 Iudicabunt sancti nationes ... *gr.* C 175; E 71  
*Iuravit (iurabit D 52) dns. et non* ... *gr.* C 185; D 52, 62, 65 *bis*  
 Iussit i. discipulos suos ascendere ... *eu.* E 62  
**Iusti**  
 autem in perpetuum uiuent ... *ep.* D 57  
*epulentur (epulemur C) exultent* ... *int.-ps.* C 172; E 70  
 Iustitiae dni. rectae laetificantes ... *off.* E 22  
 Iustorum animae in manu dei ... *ep.* C 184; D 55; *gr.* D 47, 58; *com.* D 47, 61  
 Iustum deduxit dns. per uias ... C 185; D 51  
**Iustus**  
 germinauit sicut ... *gr.* C 185; E 154  
 non conturbabitur ... *gr.* C 183; D 52  
 si morte praeoccupatus ... *ep.* C 182  
 ut palma florebit ... *int.* C 180; D 49; *gr.* C 177; D 41;  
*off.* C 95, 157, 182; E 58, 18; *com.* E 5  
*ant.* E 17  
**Iuxta uestibulum et altare...** ... *ant.* E 17  
**Kyrie eleison** ... C 100, 117, 133, 198, 199, 206; E 35, 41, 51;  $\Sigma$  226 (192)  
 Laetabitur iustus in dno. ... *int.* C 181; D 50; *gr.* C 183; D 52; *com.* C 183  
 Laetamini (+ iusti C 189) in dno. ... *off.* C 184, 189; D 60  
 Laetare ierusalem et conuentum ... *int.* E 22  
 Laetatus sum in his ... *int.-ps.* E 22; *gr.* E 22  
 Laetemur omnes in dno, hodiernam ... *int.* C 144; E 47  
 Laetentur caeli et exultet terra ... *off.* C 88  
 Laetetur ecclesia tua d. b. *confessorum (martyrum)* ... D 88  
 Laetificet nos (*om.*) (+ *q.*) dne. (+ *q.*) *munus oblatum (obl. munus: mun. sumptum)*  
 E 53  
**Largire**  
 nobis clementissime pater quo ... C 160  
 sensibus nostris ... C 117; D 83; E 82  
 Lauda anima ... *ps.* C 209  
**Laudate dominum**  
 omnes gentes ... *ps.* C 135;  $\Sigma$  225; *tr.* C 134, 141; E 35, 41  
 quia benignus... *off.* E 23  
 Leuita laurentius bonum opus ... *gr.* C 163  
 Libenter suffertis insipientes ... *ep.* E 14  
 Liber generationis i. c. filii ... *eu.* C 169; E 66  
**Libera nos**  
 christe ... *litany*  $\Sigma$  226 (192)  
 dne. ab omni malo et custodi ...  $\Sigma$  223  
 dne. ab omni malo praeterito ...  $\Sigma$  242 (220) (C 55; D 22; E 32, 75)  
 q. dne. ab omnibus malis ... C 55; D 22; E 32, 75 ( $\Sigma$  242 (220))  
 salua nos iustifica nos ... *gr.* C 57  
 Liberator meus dne. de gentibus... *gr.* E 24  
 Locutus est dns. ad achaz... *ep.* C 151; E 54  
 Loquebar de (*in D*) testimoniis tuis ... *int.* C 189; D 73  
 Loquente i. ad turbas: *see* Factum est cum loqueretur i.



- Lucerna pedibus meis uerbum ... ..  $\Psi$   $\Sigma$  218  
 Lumen ad reuelationem ... .. *ant.* C 148; E 50  
 Lux  
     *aeterna (perpetua) luceat eis dne. cum sanctis* ... .. *com.* E 94  
     fulgebit hodie super nos ... .. *int.* C 89; E 9 (C 90; E 7)
- Magna est  
     dne. apud clementiam: *see* Munera nostra dne. apud  
     gloria eius in salutari... .. *com.* C 155, 178, 181, 183; D 42, 54; E 57  
 Magnifica dne. N. b. m. tui sollemnia ... .. D 50  
 Magnificans salutes ... .. *hymn* C 107  
 Magnificat anima mea ... .. *ps.* C 135; E 28, 33  
 Magnus  
     dns. et laudabilis ... .. *int.-ps.* C 148; E 51  
     et metuendus super omnes ... .. *gr.* E 3  
     sanctus paulus... .. *gr.* E 61  
 Maiestatem tuam dne. (*dne. tuam*)  
     supplices deprecamur ... .. C 79  
     *suppliciter (supplices) exoramus* ... .. E 46  
 Manda d. uirtutem tuam ... .. *ant.* C 81  
 Mandasti misericordiam tuam ... ..  $\Psi$   $\Sigma$  218  
 Manducauerunt et saturati sunt ... .. *com.* E 16  
 Maria  
     magdalene et maria iacobi ... .. *eu.* C 136; D 11; E 37  
     statat ad monumentum ... .. *eu.* C 161  
 Medelam tuam deprecor ... ..  $\Sigma$  209  
 Meditabor in mandatis tuis ... .. *off.* E 20  
 Memento  
     dne. ... .. *int.-ps.* D 70 *bis*  
     (+ *etiam*  $\Sigma$ ) dne. famulorum ... .. C 53; D 19; E 74;  $\Sigma$  234 (208)  
     etiam dne. ... .. C 55; D 21; E 75;  $\Sigma$  237 (215)  
     *homo (om.) quia* ... .. C 101; E 17  
     mei ... .. E 171  
     nostri dne. in beneplacito ... ..  $\Psi$   $\Sigma$  219  
 Mensae caelestis participes effecti ... .. C 166; E 65  
 Mihi autem  
     absit gloriari ... .. *gr.* C 170; E 67  
     *Compare* Nos autem  
     nimis honorati ... .. *int.* C 178, 179; D 42; E 46 (*off.* C 158; D 45;  
     E 59, 61) (*gr.* C 178, 179)  
     nims honorificati ... .. *off.* C 158; D 45; E 59, 61 (*int.* C 178, 179;  
     D 42; E 46) (*gr.* C 178, 179)  
 Mirabilis d. (+ *nr.* D 55) in sanctis ... .. *gr.* D 55; *off.* C 175; D 56, 60; E 72  
 Miserere dne. d. (*om.*) famulis: *see* Miserere q. dne. famulis  
 Miserere me dns. ... .. *ps.* C 211  
 Miserere mei d.  
     *miserere mei (om. C 101) quoniam in te* ... .. *int.-ps.* C 101; E 17; *gr.* C 102; E 18  
     secundum magnam ... .. *ps.* C 100, 117; *ant.* D 2  
 Miserere q. dne.  
     animabus omnium ... .. C 77  
     famulis... .. C 65; D 27; E 86  
 Misereris omnium dne. et... .. *int.* C 101; E 17  
 Misericordias dni. in aeternum ... .. *int.-ps.* C 186; D 63; E 52  
 Misit  
     dns. i. xii discipulos suos ... .. *eu.* D 47  
     dns. manum suam ... .. *int.-ps.* C 156; E 57; *gr.* C 156  
     herodes ac tenuit iohannem ... .. *eu.* C 167; E 65  
     herodes rex manus ut affligeret ... .. *ep.* C 159; E 59  
     rex speculatorem et praecepit ... .. *off.* C 167; E 65  
 Misso herodes speculatore ... .. *gr.* C 167  
 Missus est angelus gabriel (*gabriel angelus C*) a deo ... .. *eu.* C 151; E 54

Mitte manum tuam et cognosce ...	...	...	...	...	...	com. E 38
Mulieres sedentes ad monumentum ...	...	...	...	...	...	ant. E 33
Multa sunt peccata mea in factis ...	...	...	...	...	...	C 206
Multae tribulationes iustorum ...	...	...	...	...	...	int. D 56
Multifarie multisque modis ...	...	...	...	...	...	ep. C 90
Multiplicabitur eius imperium ...	...	...	...	...	...	int.-ps. C 90
Multitudinis credentium erat ...	...	...	...	...	...	ep. E 39
Munera dne.						
oblata sanctifica ...	...	...	...	...	...	E 57
pro sancti m. tui iohannis baptistae...	...	...	...	...	...	C 168 (E 65)
quae pro apostolorum tuorum ...	...	...	...	...	...	C 180; D 48
Munera dne. q.						
oblata sanctifica ...	...	...	...	...	C 144; D 16; E 41 (E 43, 87)	
tibi dicanda sanctifica ...	...	...	...	...	...	D 35
tibi dicata sanctifica ...	...	...	...	...	...	D 67
Munera dne. tuae propitiationi deferimus ...	...	...	...	...	...	C 158
Munera nostra						
dne. (+ q.) apud clementiam ...	...	...	...	...	...	C 164; E 63
q. dne. natiuitatis hodiernae...	...	...	...	...	...	C 90
q. dne. <i>suscipe placatus (placatus admitte; placatus suscipe)</i> ...	...	...	...	...	...	E 84
Munera quae tibi dne. pro sancti : see Munera tibi						
Munera q. dne.						
oblata sanctifica et corda ...	...	...	...	...	E 43, 87 (C 144; D 16; E 41)	
oblata sanctifica . . . nos : see Munera dne.	...	...	...	...	...	
quae tibi pro anima ...	...	...	...	...	...	D 34
Munera tibi dne.						
nostrae deuotionis ...	...	...	...	...	...	C 175; E 72
(+ quae) pro sancti m. tui (om.) iohannis baptistae ...	...	...	...	...	...	E 65 (C 168)
Munera tuae mis. d. maiestati ...	...	...	...	...	...	D 85
Muneribus dne. nostris q. precibusque ...	...	...	...	...	D 54 (C 100; E 8) (E 13)	
Muneribus nostris						
q. dne. (dne. q.) apostolorum tuorum N. ...	...	...	...	...	...	D 47
q. (om.) dne. precibusque ...	...	...	...	...	C 100; E 8 (D 54) (E 13)	
q. dne. (dne. q.) sancti N. confessoris ...	...	...	...	...	...	D 67
Muneribus q. dne. precibusque ...	...	...	...	...	E 13 (C 100; E 8) (D 54)	
Munus						
apostoli tui : see Munus populi tui						
oblatum q. dne. propitius attende...	...	...	...	...	...	C 179; D 45
Munus populi tui (tui populi)						
dne. q. (q. dne. E) apostolica intercessione ...	...	...	...	...	...	D 88; E 59
q. dne. (dne. q.) dignanter assume ...	...	...	...	...	...	C 172; E 70
Natiuitas gloriosae uirginis mariae ...	...	...	...	...	gr. C 168; E 66	
Ne						
auertas faciem tuam ...	...	...	...	...	gr. C 116	
reminiscaris dne. delicta ...	...	...	...	...	ant. C 100, 117	
te lateat satana (satanas Σ) ...	...	...	...	...	C 197; Σ 210	
timeas zacharias exaudita ...	...	...	...	...	int. C 154; E 56	
Nescitis						
quod hi qui in stadio ...	...	...	...	...	ep. C 99; E 13	
quoniam corpora uestra ...	...	...	...	...	ep. C 81	
Nimis honorati sunt amici ...	gr. C 178, 179 (int. C 178, 179; D 42; E 46)					
	(eff. C 158; D 45; E 59, 61)					
Nobis quoque peccatoribus ...	C 55; D 21; E 75; Σ 241 (218)					
Noli aemulari ...	int.-ps. C 185; D 61, 63					
Nolumus (nolumus autem E) uos ignorare ...	...	...	...	...	int.-ps. C 71; E 92	
Non uos						
me elegistis sed ...	gr. D 44 (com. C 174; D 56, 61, 72; E 62, 71)					
relinquam orphanos ...	...	...	...	...	gr. D 13	

Nos autem gloriari oportet	...int. C 59, 118, 152; D 5; E 26, 43, 78:	
	gr. C 59, 153; D 6: com. E 44	
	<i>Compare Mihi autem absit</i>	
Notum facio nobis euangelium	... ..	... ep. E 60
Nouum carmen cantate	... ..	Ÿ Σ 242 (221)
Nunc		
dimittis	... ..	ps. C 148; E 50
scio uere quia misit dns.	... ..	int. C 159; E 59
O		
altitudo diuitiarum	... ..	... ep. E 77
dne. saluum fac	... ..	Ÿ Σ 219
quam pulchra est casta	... ..	... ep. C 161, 191
Oblata		
dne. munera noua unigeniti	... ..	E 3 (C 92)
dne. munera sanctifica	... ..	D 3; Σ 232 (205)
tibi dne. munera noua	... ..	C 92 (E 3)
Oblatio tibi dne. uotua defertur :	<i>see next entry.</i>	
Oblationem tibi dne. uotuiam deferentes ( <i>deferimus</i> )	... ..	E 61
Oblationes nostras q. dne. propitiatus	... ..	D 17
	<i>See also next entry.</i>	
Oblationibus nostris q. (om.) dne. (om. C) propitiatus ( <i>propitius</i> )	... ..	C 68; E 72
Oblatis dne.		
honorem b. N. confessoris	... ..	D 69
muneribus suppliciter deprecamur	... ..	C 62; D 82, 89; E 81
(+ q.) placare muneribus et opportunum	... ..	E 89
q. (om. D) placare muneribus et intercedente ( <i>-tibus</i> D)	... ..	C 67; D 29 (E 91)
Oblatis muneribus dne. plebs :	<i>see Presta nos dne. tuorum</i>	
Oblatis		
q. (om.) dne. placare muneribus et <i>famulum</i> ( <i>famulos</i> D)	... ..	C 63; D 24; E 85
q. dne. placare muneribus et intercedente	... ..	E 91 (C 67) (D 29)
q. dne. placare muneribus et opportunum :	<i>see Oblatis dne.</i>	
Oblatum tibi (om.) dne. sacrificium uiuificet	... ..	E 12, 15
Obsecro uos per misericordiam dei	... ..	... ep. E 12
Occurrunt turbæ cum floribus	... ..	ant. C 107
Oculi mei semper ad dnm.	... ..	int. E. 21
Offerebant ihesu paruulos ut	... ..	eu. C 197
Offerentur regi uirgines	... ..	off. C 192; D 77 bis (gr. C 191)
Offerimus		
dne. munera tuorum	... ..	D 48
dne. preces et munera	... ..	D 79
tibi dne. q. preces et munera	... ..	C 62
Omne quod natum est ex deo	... ..	ep. C 137; E 38
Omnes		
de sabaa uenient	... ..	gr. C 97; E 10, 11
gentes plaudite	... ..	int. E 38; int.-ps. D 12; E 39; off. E 40
sancti uenite	... ..	Ÿ Σ 242 (221)
Omnipotens		
aet. d. qui primitias :	<i>see O. s. d.</i>	
clementissime d. qui sitiēti...	... ..	C 66; D 27 (E 88)
dne. ut anima famuli...	... ..	C 70
Omnipotens et misericors deus		
in cuius humana conditio	... ..	C 79
qui b. apostolos	... ..	D 31; E 83
qui sitiēti :	<i>see next entry.</i>	
Omnipotens (+ et) mitissime deus		
qui sitiēti	... ..	E 88 (C 66; D 27)
respice propitius	... ..	D 84
Omnipotens sempiterna deus		
adesto magnæ pietatis	... ..	C 199; Σ 213
aedificator et custos	... ..	C 67



Omnipotens sempiternus deus									
auctor uirtutis et amator	...	...	...	...	...	...	...	D 79	
collocare digneris	...	...	...	...	...	...	...	C 71; D 35	
cui nunquam sine spe	...	...	...	...	...	...	...	C 77; D 36	
Omnipotens sempiternus deus cuius									
(+ aeterno) iudicio	...	...	...	...	...	...	...	C 123; E 30	
spiritu totum corpus	...	...	...	...	...	...	...	C 123; E 30	
Omnipotens sempiternus deus									
dimitte nobis	...	...	...	...	...	...	...	D 88	
dirige actus nostros	...	...	...	...	...	...	...	E 8	
fortitudo certantium	...	...	...	...	...	...	...	D 50	
in cuius manu	...	...	...	...	...	...	...	C 123; E 30	
maestorum consolatio	...	...	...	...	...	...	...	C 124; E 31	
maiestatem tuam	...	...	...	...	...	...	...	C 148, 203; F 51 <sup>1</sup>	
miserecordiam tuam	...	...	...	...	...	...	...	C 70	
pater dni. nostri i. c. respicere	...	...	...	...	...	...	...	C 193	
Omnipotens sempiternus deus qui									
b. patricium ybernensium	...	...	...	...	...	...	...	E 154 (C 150; E 55)	
dedisti (+ nobis) famulis tuis	...	...	...	...	...	...	...	C 56; D 4; E 77	
ecclesiam tuam noua	...	...	...	...	...	...	...	C 123; E 30	
elegis infirma mundi	...	...	...	...	...	...	...	E 146; (D 73)	
etiam iudaicam (om.) perfidiam	...	...	...	...	...	...	...	C 124; E 31	
facis mirabilia	...	...	...	...	...	...	...	D 91	
gloriam tuam omnibus	...	...	...	...	...	...	...	C 122; E 29	
hodierna die unigenitum	...	...	...	...	...	...	...	E 49	
hodiernam diem honorabilem	...	...	...	...	...	...	...	D 63	
huius diei	...	...	...	...	...	...	...	C 179; D 42	
humano generi	...	...	...	...	...	...	...	C 108; E 25	
infirma mundi elegis	...	...	...	...	...	...	...	D 73 (E 146)	
me peccatorem sacris	...	...	...	...	...	...	...	D 25; E 86	
mirabiliter fulges	...	...	...	...	...	...	...	D 69	
misereris omnium	...	...	...	...	...	...	...	E 16	
non uis (om.) mortem peccatorum	...	...	...	...	...	...	...	C 124; E 31	
Omnipotens sempiternus deus qui nos									
idoneos non esse	...	...	...	...	...	...	...	D 80	
omnium sanctorum (apostolorum)	...	...	...	...	...	...	...	C 174; E 71	
Omnipotens sempiternus deus qui									
omnes saluas: see O. s. d. qui saluas									
paschale sacramentum	...	...	...	...	...	...	...	C 141	
per b. iacobum	...	...	...	...	...	...	...	C 208	
populum tuum unigeniti	...	...	...	...	...	...	...	E 229 (198)	
primitias martyrum	...	...	...	...	...	...	...	E 4	
primos parentes nostros	...	...	...	...	...	...	...	C 83	
regenerasti famulum tuum	...	...	...	...	...	...	...	C 203	
regnis omnibus: see O. s. d. in cuius manu									
saluas omnes et neminem	...	...	...	...	...	...	...	C 124; E 31	
subuenis in periculis	...	...	...	...	...	...	...	C 207	
uiuorum dominaris	...	...	...	...	...	...	...	C 68, 80; D 31; E 91	
unigenitum tuum ante tempora	...	...	...	...	...	...	...	E 50	
Omnipotens sempiternus deus									
respice propitius in hos	...	...	...	...	...	...	...	C 69	
salus aeterna credentium	...	...	...	...	...	...	...	E 90	
trina maiestas et una	...	...	...	...	...	...	...	D 17	
Omnipotentem deum uniuersitatis	...	...	...	...	...	...	...	C 150; E 55, 154	
Omnium									
est enim artifex	...	...	...	...	...	...	...	int. C 142	
sanctorum (+ tuorum C) intercessionibus	...	...	...	...	...	...	...	C 68; E 72	
Operare creatura olei	...	...	...	...	...	...	...	E 216	
Optimam partem elegit	...	...	...	...	...	...	...	gr. C 161	

<sup>1</sup> Two different collects.

Oramus te dne. pro fratre	...	...	...	...	...	...	...	...	Σ 223
Orate fratres	...	...	...	...	...	...	...	...	C 82
Orate fratres pro									
fidelibus defunctis	...	...	...	...	...	...	...	...	C 74
me miserrimo...	...	...	...	...	...	...	...	...	E 78
Oratio mea munda est	...	...	...	...	...	...	...	...	off. C 162
Oremus dilectissimi nobis									
deum patrem omnipotentem	...	...	...	...	...	...	...	...	C 123; E 31
(+ <i>imprimis</i> ) pro ecclesia	...	...	...	...	...	...	...	...	C 122; E 29
Oremus dnm. nostrum i. c. dilectissimi	...	...	...	...	...	...	...	...	C 206
Oremus et pro									
beatissimo papa nostro	...	...	...	...	...	...	...	...	C 122; E 30
catechumenis nostris...	...	...	...	...	...	...	...	...	C 123; E 30
<i>christiano (christianissimo C) imperatore (rege)</i>	...	...	...	...	...	...	...	...	C 123; E 30
hereticis	...	...	...	...	...	...	...	...	C 123; E 31
omnibus episcopis	...	...	...	...	...	...	...	...	C 123 (E 30)
paganis	...	...	...	...	...	...	...	...	C 124; E 31
perfidis iudaeis	...	...	...	...	...	...	...	...	C 124; E 31
Oremus fratres									
charissimi pro caris	...	...	...	...	...	...	...	...	Σ 248 (232)
charissimi pro fratre	...	...	...	...	...	...	...	...	Σ 219
deum nostrum pro fratre	...	...	...	...	...	...	...	...	Σ 220
Oremus pro									
fide	...	...	...	...	...	...	...	...	C 100
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d. <i>nr. (om.)</i> ut quae sollemni ...	...	...	...	...	...	...	...	E 11 (C 98)	
fidelibus tuis ut ...	...	...	...	...	...	...	...	C 101 (E 17)	
huic famulo tuo dignum ...	...	...	...	...	...	...	...	C 118	
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<b>Praesta q. dne. ut anima famuli tui N.</b>									
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quem in hoc ...	...	...	...	...	...	...	...	C 75	
<b>Praesta q. dne. ut</b>									
animae famulorum tuorum N. sacerdotum	...	...	...	...	...	...	...	D 35	
quod (+ <i>nati</i> : + <i>nostris</i> ) saluatoris	...	...	...	...	...	...	...	E 8	
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<b>Praesta q. o. d.</b>									
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<b>Praesta q. o. d. ut animae</b>									
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<b>Praesta q. o. d. ut</b>									
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intercedente b. N. m. tuo	...	...	...	...	...	...	...	C 180	
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<b>Praesta q. o. d. ut qui</b>									
b. N. m. tui natalitia	...	...	...	...	...	...	...	C 181 (E 37)	
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<b>Praesta q. o. d. ut quod : <i>see</i> Praesta q. dne.</b>									
<b>Praesta q. o. d. ut sicut</b>									
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hodierna die : <i>see</i> Praesta q. dne. ut sicut hodierna munera	...	...	...	...	...	...	...		
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<b>Praesta q. o. d. ut spiritus sanctus adueniens</b>									
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<b>Praesta q. o. et mis. d. ut</b>									
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<b>Praesta</b>									
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q. ut quae saluatoris : <i>see</i> Praesta q. dne. ut quod	...	...	...	...	...	...	...		
ut quos caelesti dne. dono	...	...	...	...	...	...	...	Σ 243 (Σ 223)	
<b>Praetende dne. fidelibus tuis omnibus episcopis</b>									
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<b>Praeueniatur nos q. dne. (dne. q.) gratia tua (tua gratia)</b>									
...	...	...	...	...	...	...	...	C 66; D 28; E 90	
<b>Preces</b>									
nostras q. dne. clementer exaudi	...	...	...	...	...	...	...	C 194; E 15	
populi tui q. ( <i>om.</i> ) dne. ( <i>d.</i> ) clementer exaudi	...	...	...	...	...	...	...	C 98; E 13	
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<sup>1</sup> Different collects.

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 Priusquam te formarem in utero ... .. gr. C 156; E 57
- Pro  
 animabus famulorum... .. C 78; D 39  
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 Probasti dne. cor meum ... .. gr. C 163  
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- Propitiare dne. nobis famulis: *see* Propitiare q. dne.  
 Propitiare nobis q.: *see* Propitiare q. dne.  
 Propitiare dne. q.  
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 et per haec ... .. D 35 (C 74; E 94)  
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- Propitiare dne. supplicationibus nostris et  
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 has oblationes famulorum tuorum ... .. D 3  
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- Propitiare dne. supplicationibus nostris  
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 ut animas ... .. C 74 (D 35; E 94)
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 animabus famulorum tuorum ... .. C 77; D 36  
*See also* Propitiare dne. q.  
 nobis (+ *indignis* D) famulis tuis per  
 supplicationibus: *see* Propitiare dne.
- Propitiare supplicationibus: *see* Propitiare dne.  
 Propter ueritatem et mansuetudinem ... .. gr. C 165, 189; D 75 *ter*; E 64
- Prosit  
 plebi tuae o. d. sanctorum ... .. D 81  
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- Prostratus est sacuissimus ... .. int.-ps. C 144; E 47
- Protege dne. plebem tuam  
 et quam diuinis tribuis ... .. D 86; E 84  
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- Protege dne. populum tuum et  
 apostolorum tuorum ... .. C 62 (D 86, E 84)  
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- Protege nos dne. subsidiis pacis ... .. C 67
- Protexisti me d. a conuentu ... .. int. C 183; D 50
- Psallite dno. qui ascendit super ... .. com. D 14; E 40
- Puer i. proficiebat ... .. ant. E 147
- Puer natus est nobis ... .. int. C 90; E 7 (C 89; E 9)
- Pueri hebraeorum  
 tollentes ramos oliuarum ... .. ant. C 107  
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- Purifica nos  
 d. per passionem filii tui ... .. D 83  
 (+ o. *et*) mis. d. ut ecclesiae ... .. E 82
- Purificent nos q.  
 dne. et diuini sacramenti ... .. C 68  
 o. *et* mis. d. (om. C) sacramenta (*sacramentum*) ... .. C 69; D 32; E 92
- Purificet nos q.: *see last entry.*

<sup>1</sup> Different collects.

Quae	gaudium matris ... ..	... ..	int.-ps. C 60 ; E 62, 79 (D 7)
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Querite dnm: et confirmamini	... ..	... ..	gr. Σ 229 (109)
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	d. nr. ut sacrosancta mysteria	... ..	Σ 231 (203)
	o. d. ut uota nostra tibi	... ..	C 77 ; D 36
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Quaesumus o. d.			
	familiam tuam propitius	... ..	E 23
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	b. ap. N. tuum pro nobis	... ..	C 177
	famulus tuus (+ N.) rex noster (om.)	... ..	C 63, E 85
	nostra deuotio quae	... ..	D 49
	qui b. ap. tui N. natalitia	... ..	D 41
	qui caelestia alimenta	... ..	E 16
	quod de mensa caelesti	... ..	D 78
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Quasi modo geniti infantes	... ..	... ..	int. C 137 ; E 37
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	confidit in dno. sicut mons	... ..	tr. E 22
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	cum in forma dei esset	... ..	int.-ps. C 116
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	manducat ex eo uiuet	... ..	Σ 243 (222)
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	timent dnm. non erunt	... ..	... cp. D 71
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<sup>1</sup> See also Dignum et iustum.<sup>2</sup> *ueneratione* C ; other books read *commemoratione*. The majority omit *purificatione uel*.

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